BOYS TO MEN
MENTORING

Kedrick T. Lowery

BA, North Carolina State University, 1991
MA, Oral Roberts University, 1996

Mentors
Ivan Douglas Hicks, Ph. D.
Claude Alexander, D. Min.

A FINAL PROJECT DISSERTATION SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
INPARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
TROTWOOD, OHIO
December, 2007

United Theological Seminary
Dayton, Ohio

Faculty Approval Page
Doctor of Ministry Final Project Dissertation

BOYS TO MEN

MENTORING

by

Kedrick T. Lowery

United Theological Seminary, 2007

Mentors

Ivan Douglas Hicks, Ph. D.

Claude Alexander, D. Min.

Date: _____ _____
Approved:

_____

_____
Mentors:

_____
Director, Doctoral Studies

Copyright © 2007 Kedrick T. Lowery
All rights reserved.

Table of Contents

ABSTRACT....iv

TABLES....v

INTRODUCTION....1

CHAPTER

1. BACKGROUND: THE FORE SHADOWING....5
2. STATE OF THE ART IN THE MINISTRY PROJECT....22
3. THEORECTICAL FOUNDATIONS....32
   - Biblical Foundation....50
   - Historical Foundation....71
   - Theological Foundation....80
4. METHODOLOGY....88
   - Research Design....93
5. FIELD EXPERIENCE....98
6. REFLECTIONS, SUMMARY, AND FIELD EXPERIENCE....107

APPENDIX

A. PRE-QUESTIONNAIRE....116

B. PARENTAL QUESTIONNAIRE....118

C. MENTOR QUESTIONNAIRE....120

D. BOYS TO MEN BUSINESS PROPOSAL....122

BIBLIOGRAPHY....124

ABSTRACT

BOYS TO MEN

MENTORING

by

Kedrick T. Lowery

United Theological Seminary, 2007

Mentor

Ivan Douglas Hicks, Ph.D.

Claude Alexander, D. Min.

This qualitative analysis was designed to create a model that will determine the role positive male mentoring plays in equipping African-American boys to avoid gang participation. The program, conducted at Grace Church of Durham, North Carolina, attempted to teach principles that would cause the boys to avoid gangs. The subjects of this project participated in pre and post-questionnaires, attended three group sessions and were the subject of a post-study questionnaire. As the study concluded, it was determined that positive male mentoring assisted in equipping the boys resulting in a decline in their desire to be in a gang.

TABLES

Table 1. Pre-Test Questionnaire—Mentees, Part 1.....100

Table 2. Pre-Test Questionnaire—Mentees, Part 2.....101

Table 3. Post-Test Questionnaire—Mentors.....103

Table 4. Post-Test Questionnaire—Mentees, Part 1.....104

Table 5. Post-Test Questionnaire—Mentees, Part 2.....105

INTRODUCTION

Due to a major change in the times and the city of Durham, North Carolina, the African Proverb "It takes a village to raise a child" has become somewhat obsolete and the legislative educational reform "no child left behind" has become a band-aid to an open wound. "The concept of 'It takes a village to raise a child' has turned into 'make it the best way that you can.' Ask a young Black male today to identify the late rapper Tupac Shakur and Colin Powell, my guess is that only 10 percent would recognize the first Black Secretary of State."[1]

Durham has seen a major decline in the productivity of the African-American male population. One area of major growth in Durham that is presenting a major decline in the African-American community is the growing gang population. In 1999, the state of North Carolina had approximately 5,000 gang members. That number has doubled as of March 2004. The small city of Durham has approximately 1,620 gang members.[2] Although this number may seem somewhat minimal in comparison with other cities, this new phenomenon has created a stir within the Durham community.

"Deputy E. C. Haskins of the Durham Sheriff's Department's S.I.E.G.E. (Sheriff's Initiation of Evaluation and Gang Enforcement) unit estimates the number of gang

---

[1] James Ewers, "Wake Up Everybody: To Save Black Boys," *Diverse: Issues in Higher Education*, 60, no. 2 (Feb. 8, 2007): 45-45.

[2] Jim Frabrutt and Ann Buford, "Project Safe Neighborhoods Fact Sheet: Gangs in North Carolina: A Comparative Analysis Between 1999 and 2004," (June 2005); available from www.durhampolice.com/pdf/gangs_in_nc.pdf; Internet Accessed 7 December 2007.

members and fringe gang associates, to be as high as 5000. That figure is approximately 2.2% of the total population of Durham County."[3]

This project was designed to provide structured, intensive mentoring relationships. The initiative and leadership for this project is based at Grace Church in Durham, NC where the researcher serves as Pastor. The project features mentoring relationships between positive men of Grace Church of Durham and the Durham Community at large with African-American boys between the ages of 6–12.

The context for this project is Grace Church and Durham, NC. Durham is where the boys reside and are consistently presented with the opportunity to be part of neighborhood gangs. The project will be known as *Boys to Men* mentoring and will consist of one-on-one mentoring, as well as group didactics. The associated learning objective is positive decision making with a focus on avoiding gang-related activity. The overall goal will be an increase in the productivity of African-American males in the city of Durham and a decrease in the crime rate.

In Chapter One, the writer defines the *Boys to Men Ministry Model.* Boys to Men Mentoring will address potential gang participation by boys ages 6 – 12. Boys to Men mentoring will also address the lack of positive male role models in the lives of these African-American boys. This will be accomplished through a mentoring program that will pair boys with positive male role models. The goal of the mentoring relationship is to teach positive decision-making skills that will cause the boys to avoid gang participation.

---

[3] J. Miller and E. Olsen, "Gangs in Durham," *The Durham Herald Sun*, 12 August 12, 2001.

In Chapter Two, the writer provides readers with the literature related to the ministry model. Literature was selected based upon its relevance to the project. The writer relied on experts and individuals with experience in the field to assist in collecting data and recording possible outcomes. The information in Chapter Two will assist the writer in supporting the analysis and observation.

In Chapter Three, the writer establishes the Theoretical Foundations for the project. This chapter defines Social Justice and Political Activism, which is the focus of the writer's group. Chapter Three includes the theological, biblical, and historical foundations of the project. This chapter sets a foundation for Boys to Men Mentoring to build upon.

In Chapter Four, the writer discusses the methodology and design of the project. The method of research is a qualitative approach to measuring behavior changes in the subjects. The subjects will complete a pre-project questionnaire prior to participation and a post-project questionnaire upon project completion. The purpose of the pre-project questionnaire is to evaluate the interest, behaviors and attitudes of the boys toward gangs and activities associated with gangs. The post-project questionnaire is to measure change within the boys after being placed with a mentor. Verbal consent for the boys to participate will be obtained from the parents or guardians. The parents of the boys will complete questionnaires and the mentors will document observation and complete an exit interview.

In Chapter Five, the writer discusses the implementation of the model. This chapter details the processes of the project. Mentors are interviewed, selected and then paired with the boys. Questionnaires are administered to the boys and their parents or

guardians. The mentors assume personal and telephone contacts. Information is gathered, analyzed and the writer determines an outcome.

In Chapter Six, the writer reflects, summarizes and concludes his project. The writer expresses thoughts on the outcome. Suggestions on what can be changed, enhanced or done differently are documented. Finally, recommendations for future research coupled with insight and ideas are extended.

CHAPTER ONE

MINISTRY FOCUS

Spiritual Autobiography

> Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.[1]

The researcher was born September 17, 1969 in Winston-Salem, NC to teenage parents (both fifteen) Arneita Lowery and [redacted]. His mom was a very beautiful and outgoing young lady. She participated in extra curricular activities, including cheerleading, dancing and modeling. His father was the local drug dealer. He was very athletic, but the streets pulled him from athletics and school. He had his own apartment at sixteen and had a police record with accounts of trafficking and burglary by eighteen. Because of their ages, neither parent was mature enough to handle the responsibilities associated with rearing a child. For this reason, the researcher spent the formative years of life with his grandparents and aunts and uncles who were still under his grandparent's roof. Living with his grandparents proved to be a wise decision because the researcher was introduced to God at an early age and escaped witnessing some of the things his parents, especially his father, were involved in.

His grandmother always described the researcher as a peculiar child who was neat, meticulous, deeply concerned with his appearance, very smart and curious with street life, (she said that came from his father's side of the family). His grandmother took

[1] Jer. 1:5

the researcher to church every Sunday morning, Sunday afternoon, most Sunday nights and every Wednesday evening. He often joke with her by telling her that he should have called the Department of Social Services on her because they were in church so much on Sundays that she did not have time to feed him. Despite the time spent in church, he still took a great interest in Sunday School, the biblical account of the creation and preachers.

Sunday School was intriguing because they were given assignments weekly and the individuals who completed their assignments and knew the assigned information well were allowed to present what they had learned in front of the church body after class each week. The researcher saw this as his opportunity to do what he had seen preachers do, speak in public. Studying the books of the Bible, biblical stories and individual scriptures were part of his weekly routine.

When the researcher turned six, he was confronted with a situation that would shape his life forever. His mother married [redacted] (his dad). He thought this situation would be a traumatic event because this man was taking his mom from him and also taking the researcher away from his grandmother (the latter was the real issue). The first few months their marriage was plagued with drinking, smoking, arguing and even fighting. Church became an afterthought. The researcher spent Sunday's cleaning up the mess from their house parties and he literally hated life. Tears and tantrums led to him being dropped off at his grandparents each weekend so that he could attend church on Sundays and his parents could party more freely.

Time away from his parents led to an increased knowledge of God and how He could change anybody, even his parents. At the age of seven, the researcher learned how to witness to someone who needed a change in their lives. He decided to try his newly

found knowledge on his parents. Initially, his parents resisted hearing what the researcher had learned about God and how He could change anybody. They did not see anything wrong with their lifestyle, at least that is what they wanted him to believe. After being fussed at, ignored and making numerous attempts to convey what the researcher had learned, his mother came to church with him. She accepted Jesus as Lord on her first visit. She stopped attending their house parties. She began to go to his grandmother's house on weekends in order to remove herself from the environment that would lead to her backsliding. His father was totally against what she had done and made the following weeks somewhat difficult for his mother and him. His father ridiculed God, the researcher's grandparents, church and the researcher and his mother. This caused a temporary separation for the researcher's parents. He eventually came to church and he accepted Christ as Savior.

The researcher thought things would fall in place since his parents were saved. Things seemingly got worst and began to fall apart. His parents went to the opposite extreme based upon their newfound principles of holiness. Everything became black and white, right and wrong and a beating was the consequence for even the smallest of what became known as "sins." Salvation became a chore. It was no longer fun to learn about God because now the God who had been loving was an angry God waiting to punish the researcher for everything he did wrong. He begins to rebel against his parents and God and begin to feed my curiosity with the streets. He fought when, in his mind, there was a reason to fight and he fought when there was no reason for fighting. The researcher was introduced to alcohol and females. He used alcohol to sooth the pain he experienced at

home with his parents, and he leaned on females to fill a void that was a result of his rebellion.

His newly found friends, alcohol and women, led to his plummeting to an all time low. The researcher became very popular due to his athleticism and his excessively outgoing personality. Upon entrance into North Carolina State University, he experienced a greater magnitude of freedom than ever before. He did not have to sneak to drink, have sex or party anymore; neither did he have to endure the beatings, punishments nor fights with his parents as a result of his sneaking and doing what he should not do.

During his sophomore year at N. C. State, the researcher faced a major depression that led to several suicide attempts. He pledged Omega Psi Phi. The pledge process was very strenuous, challenging and degrading at times. He was determined to finish this process and would do everything in his power to make sure he could wear royal purple and old gold. During this pledging process, tragedy hit on several occasions. The first tragic event was the pregnancy of his girlfriend. The researcher did not want to father a baby because he was not married, neither was he ready, but he convinced himself to be responsible. Months into the pregnancy, his girlfriend, without his consent, terminated her pregnancy. The researcher cannot explain why he was devastated, but it felt as if his life was taken from him. For some unexplainable, unknown reason, they repeated pregnancy resulting in another non-consensual termination several months later. Once again, the researcher was left devastated. To make matters worse, while pledging he lost a good friend, his brother and his grandmother. The deaths of these three only magnified

the emptiness he was already facing. He had to uphold his reputation of partying once he crossed the "burning sands." At the same token, he had to deal with these losses.

In an effort to remove the pain associated with his losses, the researcher relied on alcohol and women to heal the hurt and fill the voids. He began to drink so much it seemed he was drunk more than he was sober, all while upholding scholarship. During the process of drinking and immorality, he felt somewhat impressed with himself on the outside, but he was dying on the inside. He went through spells of crying, punching walls and people and questioning God about his reason for being here and His not being here for him.

December 31, 1989 his parents made the researcher spend the first part of the night in church, and then he could go out to the club and hang with friends afterwards. He sat in the rear of the church with an attitude and a desire to see midnight come so that he could leave. His trunk was packed with alcohol and he had plans for the rest of that night mapped out. As the preacher began to speak, the researcher tried to ignore him, but heard every word he said as if he was sitting beside the researcher talking directly into his ear. His message spoke directly to the researcher's hurts, his pain and the voids he had been attempting to fill. The more he preached, the more conviction the researcher experienced. He began to question God. "How will I stop drinking? How will I give up my girlfriend, because you are not supposed to have sex if you are not married? How will I get over myself?" While questioning God, the researcher was moved to approach the altar even without the preacher calling for salvation or rededication. That night revolutionized his life.

The researcher accepted Christ as Savior and was confronted with the challenge of returning to school and living according to his new confession. Initially, it was so hard to live "saved" that he gave up trying. His spirit was willing, but his flesh was in direct rebellion to the things of God. He began to drink privately and fell back into immorality. The researcher knew this was detrimental to his spiritual growth and development. He knew he needed help overcoming these things that became habitual, so he called upon and ultimately submitted to the leadership of the man who led him back to Christ, Bishop John Hines.

Bishop Hines was a great inspiration. He was seasoned in the Word, very compassionate and strong enough to challenge the researcher when he was wrong. The researcher traveled home each weekend and called Bishop Hines several times weekly in an effort to learn more about God and grow accordingly. Bishop Hines served as a true mentor.

On January 31, 1993, the researcher preached his initial sermon, "A person who won't stand for something will fall for anything." Preaching was something he had fought in years prior to rededicating his life, but it proved to be very fulfilling. He began to volunteer at church and spent a magnitude of time in prayer and reading the Bible. The researcher read the Bible on his knees and mixed the two (prayer and reading) in an effort to grow spiritually. As time progressed, he felt an urgency to learn more about God in a University setting. The researcher began a Masters program in Christian Counseling at Oral Roberts University. His greatest experiences and opportunities for knowledge were outside the classroom. He learned to love outside his race and to accept

Christians who were outside his denomination. Oral Roberts University stretched his thinking and stretched him.

Bishop Hines passed during his second year at Oral Roberts. Once again, the researcher was devastated with this loss, but handled it in a completely different manner this time. In the past, he relied on alcohol and women when experiencing a devastating event. This time, he rejoiced in knowing that his mentor had passed from labor to reward. He felt that his time with Bishop Hines prepared him for things to come and he concluded that he was experiencing spiritual growth.

Upon graduation, the researcher went to Winston-Salem. He frequented his home church for about a year, then transferred his membership to Greater Cleveland Avenue Christian Church. After a year with the church, he was offered a full-time position as youth pastor. The researcher served in this capacity for seven years. Each year, additional responsibilities were added. Working in the church gave him greater compassion for God's people. He learned how to deal with the realistic parts of church life that were not seen when one is on the outside looking in. He also learned to deal with the realistic issues that men and women of God often faced outside the pulpit.

As youth pastor of Greater Cleveland Avenue Christian Church, the researcher reported directly to his current pastor. He gave the researcher free rein of the church. The researcher supervised children's church, the youth ministry, college ministry, and the ministers. He also started an after school program and a summer camp. They quickly developed a father/son relationship. He was a blessing to the researcher and the researcher was a blessing to him. Pastor McCarter became a mentor.

In the process of time, others recognized the researcher's skill set and abilities. He was often offered more lucrative positions, but immediately refused the offers based solely upon his relationship with Pastor McCarter. As his responsibilities and popularity within the ministry grew, he began to experience some of the emotions associated with pastoring and often wanted to leave ministry for secular ventures. Long nights filled with tears and questions were a result of what the researcher was feeling. He fought against acting upon his feelings and vowed to remain faithful and committed to ministry in the process.

During his time at Greater Cleveland Avenue Christian Church, the researcher met his wife and mate for life, Dr. Siti Lowery (his wife is a dentist). Meeting and marrying Siti was beneficial to him and to the ministry the Lord had given him. She helped the researcher during the highs and lows of ministry and life and helped him recapture life, because he had put it on hold in order to do ministry. She is his number one supporter and helps make ministry easy.

After seven years of service to his home church, the Lord released the researcher and led him to Durham, NC. Starting a ministry in Durham was an act of faith because he knew no one in Durham and did not know how he would survive. On September 4, 2004, the doors of Grace Church opened. His pastorate began in a local middle school. The researcher did not know what to expect initially, but somehow began to believe pastoring was the only thing he could do. He was confronted with the highs and the lows of being a pastor, but felt that the previous seven years had prepared him for the best and for the worst.

Over the past years, Grace Church has grown in almost every aspect. Pastoring has increased the researcher's interest in seeing those less fortunate grow and develop into productive citizens. As a pastor, he desires to see others gain the knowledge that will cause them to overcome obstacles and walk in their ordained destiny. His church has opened his eyes to directions he must now travel in order to please God and help others in the process. For this reason, Grace Church is definitive to who the researcher is becoming. He is becoming the person God created him to be; a pastor, counselor, author, father, brother, friend and, most importantly, a mentor.

Contextual Analysis

"And my Grace is sufficient for thee."[2]

The year 2004 proved to be transitional in the city of Durham, NC and in the lives of a foundational group of individuals as a new ministry joined forces with the existing ministries in the city. The new ministry, Grace Church, had a vision of enhancing the spiritual climate by introducing some cutting edge concepts to the city, while connecting with ministries that were upwardly mobile. Although the fulfillment of vision is for an appointed time, they must declare, "we do not always know what the future holds, but it is good to be prepared for it when it arrives." This portion of the project is a contextual

[2] II Cor. 2:9

analysis of Grace Church of Durham. The purpose of this section is to explore the history, demographics, personality, sociological make-up and theological ethos of the ministry, while focusing on its relation to the community and global environment.

Grace Church of Durham (Grace) was founded September 5, 2004 by Kedrick T. Lowery, Senior Pastor. Grace was birthed out of a sincere desire for then Youth Pastor Lowery to initiate fulfillment of his God-ordained destiny as Pastor of this start-up church in a city somewhat unknown to him. Prior to taking residency in Durham, NC, true history began with completion of the foundational elements that would allow Grace to be recognized by the State and Federal Government as well as the local Durham community.

On April 22, 2004, Grace was issued Articles of Incorporation. The Articles of Incorporation extended recognition by the State of North Carolina as a legal corporation. The corporation was organized as a church for religious, charitable and educational purposes. The Articles of Incorporation also validated the church by accepting its legal name, Grace Church of Durham. The name had to be distinctive and recognition by the city set it apart from Grace Churches in other cities or mainstream denominations.

While working toward acceptance of the incorporation process, completion of the by-laws that would govern the church was in effect. The by-laws consisted of the purpose, mission, beliefs, membership, meetings, board of directors, staff, fiscal and church year, parliamentary authority and dissolution. This process prompted a search for a board of directors, none of whom were members of Grace and none of whom were citizens of Durham, NC. These individuals would assist in governing the church for one (1) year, and then an official board would be appointed from the membership at large.

Finalization of the above allowed Grace to be recognized as a church and plans were in the works to function accordingly. Prior to the first service of Grace, several personal visits to and tours of the city by leadership allowed a "scouting of the land." This process extended an opportunity to see demographically what areas of the city were in need of specified solutions.

After visiting and touring, temporary residency was secured in the auditorium of Rogers Herr Middle School. Rogers Herr is a predominantly African-American year-round middle school located on the eastern part of Cornwallis Road, a well-known street in Durham. This location was located less than ten (10) minutes from downtown Durham by way of Fayetteville Street, less than ten (10) minutes from both North Carolina Central University and Duke University, and approximately fifteen (~15 minutes) from University of North Carolina at Chapel Hill.

The first service at Grace welcomed in excess of one hundred and fifty visitors, family members and friends and two members, Pastor Kedrick and Dr. Siti Lowery. The family and friends far outnumbered the visitors, but advertising and networking drew area residents at a steady pace. The following weeks until the present are the elements upon which this contextual analysis is based.

Grace is a predominantly African-American, non-denominational congregation. The new location is in a preexisting church building less than one mile west of Rogers Herr Middle School. Grace sits in the heart of three communities. There are five churches within a one-mile radius. Considering the surrounding area, Grace has grown to an active membership of ~150 parishioners. Although the location of the church plays a

major role in who is attracted, the personality of Grace is not a direct reflection of the physical location.

The purpose of Grace, as outlined in its bylaws in the form of a mission statement and purpose, governs the activities of the ministry. Specifically, the purpose of Grace is to invoke continual transformation in the lives of its members through the study and application of God's Word. Grace will enhance growth and development, holistically, in the spirit, soul and body of men and women, as a catalyst for them to fulfill their destiny. The mission of Grace is five fold. We will: Exalt the Savior through intimacy according to God's Word, Edify the body through love one for the other, Equip disciples through the teaching and preaching God's Word, Empower the church through application of God's Word, and Evangelize the world through dispersion of God's Word. The purpose and mission are the catalysts for reward, which explains why one does what one does, and introduces who one is.

Grace is a warm, compassionate and loving, but radical ministry. The love for one another, whether one is familiar with a person or not, is a focal point of the fellowship. Extending sincere love is often emphasized during meetings, especially among the leaders. It is first exhibited by the pastor, who personally greets the people he comes in contact with both prior to and after service. Members are challenged to meet and greet others and to the best of their ability exemplify the love of Christ. Exemplifying love is very important because often people experience challenges resulting in internal hurts and pains during the week. Church should not make them feel worse when leaving than they felt before they came.

Along with being a loving church, Grace is a compassionate church. The church is very familiar with the environment of its physical surroundings and the living conditions to which some have become accustomed. The conditions of at least two of the housing-authority-governed areas seem to be well below the poverty level. Grace aggressively seeks to educate and then assist individuals in need. The church conducts Health Fairs, Community Days, Money Management Classes and assistance. Grace aids the community with a Clothing Closet and Food Pantry, Book Scholarships for our college students and benevolence assistance. We also "dress down" during the entire summer and on fourth and fifth Sundays during the fall, winter and spring months. This is a way of assuring individuals (especially those who may lack) that our main emphasis is not on the exterior.

Being a loving and compassionate church in the midst of poverty raises several issues. As believers, meekness is often mistaken as a weakness, and some individuals try to prey on what they feel is a weakness. For this reason, Grace has been bold in its stance and adherence to church guidelines and regulations of what is acceptable or unacceptable. This often leads to external discussions about how the church is supposed to do things. Ironically, the discussion of how things are to be done is among an unchurched group of individuals who are disgruntled because they did not get over.

Sociologically, Grace is a diverse ministry within the confines of ethnicity. The age range of the ministry is pre-birth to age seventy-five. Within this range, the average age of our membership is approximately thirty-seven. Grace has a fairly young membership, but most leadership is entrusted into the wisdom and knowledge of the more seasoned adults. Because Grace was not an existing ministry, the majority of the

members are from other churches. This can be both positive and negative, but has been mostly positive. Doing things a new way can be a challenge for individuals who have done them one way for an extended period of time. The new must be conveyed in a way that details the particulars of how it will be done, while appreciating the skill level of the individuals who are now responsible for carrying out the task.

Durham has two major colleges in the city proper and several other colleges in close proximity. Durham is also the home of Research Triangle Park (RTP), which employs residents and recent graduates. Grace sees individuals from various employment walks of life. One may sit beside a doctor, lawyer or TV repairman and not be able to distinguish who's who. This is a strength of the church, "we net fish, not select fish."

> Theologically, Grace is a balanced ministry which believes in the teaching and preaching of the Word of God. Grace also strives to make the Word relevant to 2007. Our beliefs as it relates to our practices are outlined in out bylaws. We believe in the Bible, the infallible Word of God. All scripture is given by inspiration of God and is profitable to doctrine, reproof, correction and for instruction in righteous (II Timothy 3:16). We believe in God the Father, Creator of all, giver of every good and perfect gift manifested as Father, Son and Holy Spirit. We believe in Jesus Christ, Son of God and the Son of man, born of a virgin. He died for the remission of our sins on the cross. He was resurrected from the dead, ascended into heaven as Savior, Advocate and King and shall return for His church. We believe in the Holy Spirit, the promised Comforter sent at the ascension of Jesus Christ to glorify Him with the earthly purpose of reproving the world of sin, righteousness and judgment. We believe in Man, a physical body that houses a spirit and soul (mind, will, and emotions.) Man was created in the image and likeness of God to show forth His Glory. We believe in Salvation, through the blood shed Calvary experience, man was rescued from the penalty of sin in that Jesus Christ fulfilled the Law through His death, burial and resurrection. We believe in the return of Christ, at a time known only by the Lord, Jesus Christ shall return for His people. We shall take of corruption and put on incorruption, we shall be changed from mortal to immortal and we shall reign eternally with our Savior and King. This is the blessed hope of every believer. We believe

> in Water Baptism, water immersion after accepting Christ as Lord and Savior is an outward showing of your newfound inward grace. This immersion signifies one "dying to sin and corruption and being resurrected to life anew." We believe in Holy Communion, a commemorative service symbolic of the death of Christ as prophesied at the "Last Supper." The bread represents His body (which was broken) and the juice represents His blood (which was shed) for the remission of our sin. We show forth the remembrance of His dying and suffering as often as we partake worthily in the ordinance.[3]

Spiritually, they also believe salvation is a process and they grow in grace for the rest of their lives. This rules out spiritual arrogance and allows the membership to be supportive to new converts. For new converts, they emphasize personal study and devotion that ultimately lead to growth and development. By placing attention on the spiritual growth process along with monthly outreaches, the community is given an opportunity to experience Christ, if not by Grace Church, then through community members who share their personal experiences with Christ after attending Grace.

In the future, they would like to promote the Kingdom of God and His purposes on a broader basis. Through media, via the Internet, television, radio and missions, Grace shall minister outside the confines of the church and surrounding communities. In context, Grace is at a pivotal place in ministry whereas it has the ability to promote major growth and change within a prosperous, but dying city. These foundational stages will determine the magnitude of ministry they can build upon. The researcher believes the location, history, personality, demographics, sociological and theological makeup are strategic in the fulfillment of ministry through Grace Church of Durham.

---

[3]Kedrick T Lowery, *Grace Church Bylaws* (Durham, NC, 2004).

Synergy Analysis

In North Carolina, 30% of children live in a single parent home. In Durham, 20.3% of single head of households lived at or below the poverty level in 1996. While the researcher believes a mother can successfully rear both male and female children, he believes the presence of a positive male brings additional clarity to the family structure and brings additional balance to the children. When this balance is not experienced within the home, some individuals subconsciously look for the structure elsewhere. Unfortunately, many youth in Durham are looking to gangs and finding that family structure, not knowing the requirements of getting into the gang nor the ramifications that determine getting out.

The growth and development of bright and productive minds are stunted and destiny is aborted due to this newfound infatuation with gangs. In an effort to stop what seems to be a growing trend, city officials are attempting to confront the external structure of a system that is internally motivated. This method disallows them to consider the individuals who innocently fall prey to the system and the circumstances that motivate negative activities. For this reason, young men and an increasing number of young ladies are suctioned into a system that creates a family atmosphere.

Whenever one wants to find a sincere solution to a problem, they must first find the actual cause of the problem. Dealing with the surface and not the core only leads to temporary solutions, but the problem will still exist. Beneath the attitudes, rebellion and negative actions of a number of youth, they are impressionable minds looking for guidance within a structured environment. This is where the church can take an active role in the lives of the youth.

Instead of confronting an external structure, the researcher would like to infiltrate the structure and develop a structured but radical mentorship between members and potential members of local gangs and members of Grace Church, local officials and community role models. He believes mentorship is a missing element in the community. This program would create opportunities for young men and young women to experience life beyond their neighborhood from an individual who has experienced success and is willing to help someone else achieve it. It would also create a structured environment and produce opportunities for accountability.

The mentorship spoken of is unlike Big Brothers/Big Sisters where one may not have anything in common with the person one calls brother or sister. This program will solicit participation from individuals who can identify, if not by experience, then by passion. Once again, the researcher believes the location of Grace Church positions it to promote change and experience the long-term benefits associated with planting and cultivating positive seeds.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY PROJECT

In his journal, *Mentoring Young men of color: meeting the needs of African-American and Latino Students,* Horace R. Hall views youth mentoring. He speaks of embracing males especially in a school environment. Hall seeks to inform individuals concerning how they can provide a safe space within school environment. He focuses on assisting the youth in "expressing themselves, primarily through literacy and arts-based curriculum."[1]

Youth Gangs by Robert Franzese, Herbert Covey and Scott Menard is an overview of the issues of importance surrounding gangs and their members. This book looks at the issues that would be important to a social scientist, such as race/ethnicity, gender and violence in gangs. It offers historical and cross-cultural perspectives on youth gangs and addresses the topic from a sound and comprehensive sociological framework. Franzese, Covey and Menard take a conventional approach from a scholarly perspective to the issues of adolescents, preadolescents and young adults who are confronted with gangs. They look at gangs from past, present and future perspectives and are somewhat pessimistic in their offerings, but still extend possible implementations. "On a more comforting note, we have tried to show not what must be, but what may be."[2]

---

[1] Horace R. Hall, *Mentoring Young Men of Color: Meeting the Needs of African American and Latino Students* (Lanham, MD: Rowman and Littlefield Education, 2006).

[2] Robert Franzese, Herbert Covey and Scott Manard, *Youth Gangs* (Springfield, IL: Charles C. Thomas, 2006.)

In *Homies: Peer Mentoring among African-American Males*, Warren Braden chronicles inner-city peer mentoring on the west side of Chicago. Braden examined mentoring from an Afrocentric ethnographic perspective. Participants from different ethnographies defined the word "Homie." Four themes emerged from the interviews and participant observations: (1) the culture that gets defined becomes the one that is controlled; (2) "Homies" will not travel from their neighborhood either physically or mentally; (3) "Homies" have maintained and supported their roles as social outcasts by creating a subculture of gangs and drugs; and (4) in addition to isolating them from society, the culture created by "homies" denies them the tools to fight the system adequately.[3]

In their book, *We beat the Street: How a Friendship Pact Led to Success,* three doctors who were raised in one of New Jersey's poorest cities tells how peer mentoring helped them avoid failure. Davis, Jenkins and Hunt made a pact in high school to be each other's support system. They studied and socialized almost exclusively together, which led to later success.

Arnold P. Goldstein looks at the psychological aspects of gang members and membership in his book, *Delinquent Gangs A Psychological Perspective*. Goldstein uses psychological theories to lead to intervention. The differences in the psychological make up of each individual creates a need for differing interventions that relate directly to or suit the individual.

Noted Sociologist Frederick Thrasher, in his book *The Gang: A study of 1,313 Gangs in Chicago*, defined gangs as "a result from neighborhood play groups which were

---

[3] Warren R. Braden, *Homies: Peer Mentoring among African-American Males* (Dekalb, IL: Leps Press,1998).

bonded together without any particular purposes or goal, with the end result being tradition, internal structure, solidarity, morale, group awareness and attachment to local territory."[4] Thrashers definition did not mention criminal activities. Although Thrasher did not focus on the modern criminal characteristics of gangs, some of the characteristics he focused on are still common reasons for joining a gang. Thrasher saw gangs originating from playgroups and neighborhood associations. His studies proved gangs were more prevalent in low level or lower income neighborhoods.

Malcolm Klein, the former director of the Social Science Research Institute at the University of Southern California and professor emeritus, believes:

> A gang may contain a core group, but many more are made up of fringe members. A large number of gangs have a criminal orientation, and their crimes have traditionally been against property.[5]

Klein also defines a gang as:

> any denotable group of adolescents or young adults who are (a) generally perceived as a distinct aggregation by others in their neighborhood, (b) recognize themselves as a denotable group, almost invariably with a group name, and (c) have been involved in a sufficient number of illegal activities to call forth a consistent response from neighborhood residents and/or law enforcement.[6]

Klein in his book, *Juvenile Gangs in Context Theory, Research, and Action*, strongly suggests that gangs are actively involved in criminal activity, but their bond is not founded solely on criminal activity. Klein alludes to socio-economical factors as a determinant for where gangs were more heavily populated and as a reason for their

---

[4] Fredrick Thrasher, *The Gang: A study of 1,313 gangs in Chicago* (Chicago, IL: The University of Chicago Press, 1927).

[5] Malcolm Klein, *Juvenile Gangs In Context Theory, Research and Action* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1967.)

[6] Ibid.

existence. He seemingly validates "belonging and family"[7] as a drawing card for youthful members. Klein's research extends over a period of thirty years, which allows him to see the evolution of activities involved in gangs.

Walter B. Miller defined *a gang* as "a self-formed association of peers bound together by mutual interests, with identifiable leadership, well-developed lines of authority, and other organizational features, who act in concert to achieve a specific purpose or purposes which generally include the conduct of illegal activity and control over a particular territory, facility, or type of enterprise."[8]

Miller, as with Thrasher and Klein, views a gang as an organized entity. Miller sees the structure similar to that of a family or business where an identifiable leader and organizational structure are evident. The entity is not based upon criminal activity, but criminal activity, although not a mandate, is consistent with it purposes.

More recently, and according to *Webster's Dictionary*, a gang is "an organized group of criminals or disorderly young people."[9] Although this definition defines a gang as an organized group, it seems to put a major focus on the criminal intent of those who are a part. With the recent surge of violence and crimes surrounding gangs and its members, this modern definition narrows the intent of gangs and the purposes that are implied due to present reputations.

Arnold Goldstein and C. Ronald Huff look at present and future gang problems in *The Gang Intervention Book*. They define gangs and present patterns of operation. Their

---

[7] Ibid.

[8] Walter B. Miller, *Gangs, Groups and Serious Youth Crime* (Lexington, MA: Lexington. 1980).

[9] *Webster's Dictionary*, s.v. "gang."

studies look at the issues surrounding gang members that may contribute to their desire to be part of a gang. Goldstein and Huff then provide an in-depth description of gang intervention programming based upon their findings.

Spergel in his book, *Street Gang Work, Theory and Practice,* examined the lives of gang members and gang workers. He noted the importance of looking at four variables consistent with gang members. When dealing with gang members, one must consider four basic sets of factors: the delinquent subculture within the neighborhood context, the delinquent group, the individual delinquent and those who work with the delinquent."[10]

In *Introduction to Theology,* Owen C. Thomas and Ellen K. Wondra, define and bring clarity to modern day Theology. According to Thomas and Wondra, "Theology is an attempt to understand and interpret stories of what God has done and is doing."[11] God did things in the Bible that one can read about, but He is also doing things that one can experience personally. Theology is what one believes as it relates to God and how these beliefs shape his life. These beliefs are a result of what one has been taught, who taught him and his personal experiences.

In his book, *For My People*, James H. Cone answers the questions: Is it possible to be a Christian and not have access to the liberating power of God? Is God's liberating power reserved for a specific race of people? How does one position himself to be liberated by God? He defines "Black Theology" by introducing its origin and exploring its future. Cone also expresses its relationship with the black church. More importantly,

---

[10] Irving Spergel, *Street Gang Work, Theory and Practice* (Boston, MA: Addison-Wesley Publishing Company, Inc., 1966).

[11] Owen Thomas and Ellen Wondra, *Introduction to Theology* (Harrisburg, PA: Morehouse Publishing, 2002).

according to Cone, he gives "a theological interpretation of the civil rights movement and other race-related issues stemming from it."[12]

In their book *Biblical Interpretation a Roadmap*, Fredrick C. Tiffany and Sharon H. Ringe takes an in-depth look at the Bible and the many ways it has been, is currently and will be interpreted. Their roadmap of the Bibles' many interpretations is based upon variables common to society, including but not limited to, race, gender, economical status, theological traditions, ethnicity, age, physical conditions, sexual orientation and the list continues. Due to differences noted within the variables, differing interpretations of the text could result depending upon the setting during the reading. Tiffany and Ringe say, "there are three fundamental assumptions that govern their approach to reading the Bible. These approaches are designed to cross variables that create differences."[13] Tiffany and Ringe says "the text should arise from a particular setting, the reader should read from a specific setting and neither the text nor the reader should stand in isolation of each other."[14]

On the federal level, according to the *Criminal Resource Manual*, a street gang is defined as "an ongoing group, club, organization, or association of five or more persons formed for the purpose of committing a violent crime or drug offense, with members that have engaged in a continuing series of violent crimes or drug law violations that affect interstate or foreign commerce."[15]

---

[12] James Cone, *For my People* (Maryknoll, NY: Yale University Press, 1984).

[13] Fredrick C. Tiffany and Sharon H. Ringe, *Biblical Interpretation: A Roadmap* (Nashville, TN: Abingdon Press, 1996).

[14] Ibid.

Seize the Time by Bobby Seale gives a narrative account of the Black Panther Party. The majority of the book was written while Seale was a prisoner in the San Francisco County Jail. The Black Panther Party in its original stages was an organization that fought for Social Justice by exposing racism and standing against that injustice by teaching and enforcing self-defense. As a result of the party's Political Activism, an oppressed group of people moved towards black liberation.

A Call to Manhood in a Fatherless Society by David Long presents a refreshing vision and a realistic strategy for men to recapture their biblical masculinity. Long focuses on how Western society is falling apart because of its economic system, scandals in the church, corruption in Congress, decline in business, and garbage in Hollywood portrayed in the media. Long speaks of a moral and societal decay. He believes that men in America have received tragically inadequate fathering, ranging from an ineffective father to no father at all.

Earl Hutchinson, in his book *The Assassination of the Black Male Image,* focuses on America's media and how it pounds, twists and slants black male stereotypes into sensationalized headlines and sound bites and dumps them back on the public as facts. Hutchinson alludes to black America's love for movies and how these movies present a parade of one-dimensional pop ghetto stereotypes about black males. He discusses how black men are assassinated by black women on TV talk shows, in books and newspaper articles. Hutchinson derived the equation, the black man plus sex plus perversion equals guilt. Hutchinson ultimately speaks of solutions to the assassination of the black male image.

---

[15] "Criminal Street Ganges," 9 *Criminal Resource Manual* 114 (October 1997); Internet, www.usdoj.gov/usao/eousa/foia_reading_room/usam/title9/crm00114.htm

Paul Hill Jr. defines Africentricity and extends ten basic principles that Africans use to educate their children in his book *Coming of Age*. Hill's goal is to fight injustice, capitalism and sexism. He also seeks to liberate and maximize the potential of African-American boys.

Dr. Jawanza Kunjufu seeks to inform others on to how to understand black boys in order to counter the conspiracy that leads to their destruction. Kunjufu's goals are to develop responsibility in black boys, female teachers and black male culture. His book *Countering the Conspiracy to Destroy Black Boys II* suggests reasons why black boys succeed or fail. As a result of his research, Kunjufu presents a relevant Rights of Passage curriculum for black boys.

Arnold Goldstein focuses directly on the negativity of the gang culture in his book *Delinquent Gangs*. He looks at gangs in the United States as aggressors, delinquents, hyper-adolescents, groups, and communities. Goldstein then focuses on judicial and therapeutic approaches, gang outreach, opportunity provision, and comprehensive planning as solutions to this problem.

Michael Zey, in his book *The Mentor Connection,* studies mentoring relationships and discusses how connecting with a mentor affects a person's career, increases their chances of success, and enhances the quality of their work life. This book is based on interviews conducted over a two-year period with managers in large and small corporations. Zey, along with the managers, examines mentoring and advises how it can be employed as a means of gaining upward mobility.

In their periodical, *The Road to Gang Membership: Characteristics of Male Gang and Nongang Members from ages 10 to 14*, Wendy Craig, Frank Bitaro, Claude Gagnon

and Richard Tremblay examined the stability of belonging to a gang during early adolescence. They looked at the behavior profiles, family characteristics, and friendships of nongang and gang members. Their study rated gang members as more aggressive than nongang members.

The periodical *The Social Outcomes of Street Gang Involvement* by Sudhir Alladi Venkatesh compares social and behavioral outcomes of young people with gang involvement to their non-gang affiliated counterparts. The study examines the link between early adolescent exposure to entrepreneurial gang activity and later criminal justice, economic and social outcomes. Venkatesh, upon conclusion of the study, indicated that "gang activity had a negative impact on adolescent and young adults' development, particularly in term of years of education, employment, and social mobility. Gang members had greater exposure to the criminal justice system, and their future income tended to derive disproportionately from illegal sources as compared with their non-gang counterparts who tended to be involved in socially legitimated work."[16]

Lelia Christie Mullis, in her publication *A Synthesis of Research on Home, School, and Community Collaboration to Keep Children from Joining Gangs*, examines models of collaboration between families, school, law enforcement, and social agencies to promote gang awareness and prevention of gang involvement at the elementary and middle school levels. Background information, intervention and prevention strategies were areas of examination for research.

Beverly Vanover and William Utesch addressed gang concerns and considered mentoring as an intervention in their informal analysis *Mentoring as an Intervention for*

---

[16] Sudhir Alladi Venkatesh, *The Social Outcomes of Street Gang Involvement* (Chicago, IL: JCPR Working Paper Publication. 2001).

Adolescents in the School Setting with Potential or Actual Gang Involvement. Vanover and Utesch's approach to mentoring and their expectations of mentors seemingly aided the process of helping youth avoid gangs when appropriate attention was given to the selection of mentors.

CHAPTER THREE

THEORETICAL FOUNDATION

"Historically, black churches have been the most important and dominant institutional phenomenon in African American communities."[1] "The Negro Church is the only social institution of the Negroes which started in the African forest and survived slavery; under the leadership of priest or medicine man, afterward of the Christian pastor, the Church preserved in itself the remnants of African tribal life and became after emancipation the center of Negro social life. So that today the Negro population of the United States is virtually divided into church congregations which are the real units of race life."[2]

The Black church has spanned the history of the African in America and has served or been in a position to serve as a catalyst from social justice and political activism. "The proscriptions of 250 years of slavery, followed by another hundred years of Jim Crow segregation, permitted only the religious enterprise among black people to become a stable, cohesive, and independent social institution. As a consequence, black churches have carried burdens and performed roles and functions beyond their boundaries of spiritual nurture in politics, economics, education, music, and culture."[3]

---

[1] W.E.B. Dubois, ed., *The Negro Church* (Atlanta, GA: Atlanta University Press. Atlanta, GA. 1903).

[2] Ibid.

[3] C. Eric Lewis and Lawrence H Mamiya, *The Black Church in the African American Experience* (Durham, NC: Duke University Press., 1990).

The black church in America grew out of "invisible institutions,"[4] or the slave church. These churches developed what whites termed as "Negro style devotion and beliefs."[5] The black church was not a church initially, but a religion that developed into what is now known as the church. "It ought not to be forgotten that each Negro slave brought to America during the four centuries of the African slave trade was taken from definite and long-formed habits of social, political, and religious life."[6] "From the beginning, the religion of the descendants of the Africans who were brought to the Western world as slaves has been something less and something more than what is generally regarded as Christianity. Under the circumstances, it could not have been other wise."[7] Slaves would have to adjust and make adjustments to Christianity. Blacks were introduced to Christianity by racist white slave owners and the spiritual emphasis of Christianity was placed upon a "white" Jesus.

Author and lecturer Dr. Lewis Baldwin states that Social Justice issues were primary for the African church. He believed that during the Antebellum Period, social witness was emphasized and activism was de-emphasized. The church became a primary agency that promoted self-help and group cohesiveness. The church shifted its focus to education, civic responsibility and entrepreneurship.

The latter half of the nineteenth century was pivotal for the Black Church. Social and political life for blacks in the South became the church's primary focus. The

---

[4] Gayraud Wilmore, *Black Religion and Black Radicalism: An Interpretation of the Religious History of African Americans* (Maryknoll, NY: Orbis Books, 1998).

[5] Ibid.

[6] Ibid.

[7] Ibid.

reconstruction period weakened and Jim Crow laws began to flourish throughout the South.

> A formidable structure of Jim Crow laws grew up in the South after 1900 and erected new barriers of segregation and discrimination on trains, streetcars, steamboats and in almost every other area of interracial contact. States and local communities passed legislation prohibiting the races from working together in the same room, using the same entrances, stairways, drinking fountains, and toilets. Blacks were excluded from public institutions such as theaters, auditoriums, parks, and residential neighborhoods.[8]

The church applied a moral and ethical stance in an effort to discredit white critics who attempted to defame the observed behavior of blacks. In order to present a united, protective front, the church practiced what Gayraud Wilmore termed as de-radicalism. De-radicalism called for an easing of the protest against white supremacy, which was advocated by black religious leaders in favor of milder oppression. De-radicalization meant that the church took the defensive rather than the offensive position concerning race relations.

As race relations worsened, blacks faced greater injustices. Continued mistreatment of blacks forced the formation of the Civil Rights Movement. The Civil Rights Movement was an organized movement that actively protested for the thirteenth and fourteenth amendment rights of blacks. During this movement, the voice of black preachers promoted the liberation of blacks.

> Between 1955 and 1960 the South experienced a revival of black religion-a revival that did not break out with sawdust trails and mourners' benches, but with picket lines, boycotts, and marches through the downtown sections of scores of southern towns and cities. King, Ralph Abernathy, Fred Shuttleworth, C. K. Steele, Matthew McCollum, J. Metz Rollins, and a hundred other black

---

[8] Wilmore, *Black Religion and Black Radicalism*.

> preachers, most of them still unknown and unsung, were there only as the instruments-sometimes the reluctant instruments-from which the theme of freedom rose like a great crescendo from the depths of the people.[9]

The Civil Rights Movement orchestrated Social Justice for blacks. The movement demanded Political Activism as a means of eradicating injustice and obtaining equality. During this period, the black church experienced growth. As membership grew, the popularity of the preacher grew. The mission of the church changed and the church was now in a compromising position. Baldwin stated the church could no longer confront the government because the church co-opted with the government. This de-radicalized movement constituted the loss of the prophetic voice that led blacks to liberation during through past eras of hopelessness.

The focus of church shifted once again. A rise in mega churches created a problematic silencing of the prophetic voice. African-American spiritual leaders changed their focus, which changed the expectations of its attendees. Gardner C. Taylor stated that the mega church represents a counterfeit religion. This created counterfeit Christianity that focuses on moral issues rather than religious issues.

Baldwin states that a change towards re-radicalization must take place. In order for re-radicalization to occur, the following objectives are necessary.

1. The African-American community must acknowledge the decline of neighborhood churches.
2. Mega churches must move beyond charitable ministries.
3. More interfaith dialogue must take place.

---

[9] Ibid.

4. The African-American faith community must produce better instructed seminary and divinity school leaders.
5. The African-American must become more familiar with what is happening in Africa.

This paper proposes to offer a theory of mentoring boys that will empower them to make wise decisions, specifically the decision to avoid gang participation. It also proposes to create a model that will promote social justice and political activism among churches as it relates to African American boys at risk of gangs. In defining social justice and political activism, the role of the church will be extended.

"Social Justice and Political Activism is the primary focus of the writer's peer group. This specific course of study has been offered so that students can clearly define both the historical and contemporary role of the Church, and those connected to the church, as it relates to Social Justice and Political Activism. Students will be challenged to engage both the Biblical text and other antiquated and contemporary literature to fully understand how God has used and uses prophets to speak the truth to power."[10]

"Social Justice refers to conceptions of justice applied to an entire society. It is based on the idea of a just society, which gives individuals and groups fair treatment and a just share of the benefits of society. Social Justice is an ideal image of how this should be if society is morally correct."[11]

"Social Justice reflects the way in which civil rights are reflected in the every day lives of every day people at every level of society."[3] For us, the primary subject of justice is the basic structure of society, or more exactly, the way in which the major social

---

[10] Claude Alexander and Ivan Hicks, *Course Syllabus* (United Theological Seminary, 2005).
[11] John Rawls, *The Theory of Justice* (London: Oxford Press, 1971).

institutions distribute fundamental rights and duties and determine the division of advantages from social cooperation.[12]

> Social justice mostly refers to an ideal of society, where "justice" refers to economic status rather than to the administration of laws. It is based on the idea of a society which gives individuals and groups fair treatment and a just share of the benefits of society, although what is fair treatment" and a "just share" must remain unclear or subject to interpretation. Social justice is both a philosophical problem and an important issue in politics. It can be argued that everyone wishes to live in a just society, but different political ideologies have different conceptions of what a 'just society' actually is. The term "social justice" itself tends to be used by those ideologies who believe that present day society is highly unjust - and these are usually left-wing ideologies, advocating a more extensive use of democracy and income redistribution, a more egalitarian society. The right-wing has its own conception of social justice, but generally believes that it is best achieved through the operation of a free market, and the promotion of philanthropy and charity. Both right and left tend to agree on the importance of rule of law, human rights, and some form of a welfare safety net (though the left supports this to a greater extent than the right).[13]

Bernard Vincent Brady explains justice by considering injustice. When individuals experience injustice, it induces strong emotions, such as anger, rage, and bitterness. Further, injustice has negative consequences in that it damages and fractures relationships. Brady identified five types of justice—interpersonal justice, commutative justice, distributive justice, communal justice, and social justice. Interpersonal justice involves the responsibilities to others based on professional, employment, and business relationships. Distributive justice involves society's responsibility through the government to allocate resources and burdens fairly. Communal justice consists of

---

[12] Ibid.

[13] Ibid.

individuals, groups and organizations within society pursuing and promoting the common good. Social justice is the responsibility of individuals to advance the well-being of the vulnerable (i.e., the powerless, the poor, the sick, the aged, children, crime victims, and prisoners), particularly by the critique of the social structure and social institutions.[14]

The Social Work Dictionary defines justice as the principle of fairness and equity, especially in accordance with moral and ethical rightness, social standards and law. Also, social justice is an ideal condition in which all members of a society have the same basic rights, protections, opportunities, obligations and social benefits.[15]

Implicit in this concept is the notion that historical inequalities should be acknowledged and remedied through specific measures. A key social work value, social justice entails advocacy to confront discrimination, oppression, and institutional inequities. Last, social work defines economic justice as a condition in which all members of society have the same opportunities to obtain material resources necessary to survive and fulfill their human potential.[16]

> "Social justice is concerned not in the narrow focus of what is just for the individual alone, but what is just for the social whole. Given the current global condition, social justice must include an understanding of the interactions within and between a multitude of peoples. This is indeed a complex and inclusive pursuit. It is also an exciting and worthy pursuit. It requires the consideration of and sensitivity to all voices and all concerns a challenging task before us is developing a process by which historically emergent principles of justice may find arenas for their discussion, resolution, and implementation in a changing historical order, especially the new global order, with a simultaneous sensitivity to

---

[14] B. V. Brady, *The Moral Bond of Community: Justice and Discourse in Christian Morality* (Washington, DC: George University Press, 1998).

[15] R. L. Barkker, *The Social Work Dictionary* (5th ed.) (Washington, DC: NASW Press. 2003).

[16] Ibid.

> difference and commonality and subsequent practices that carry through what has been implanted without disenfranchising persons and/or groups."[17]

Social Justice and Political Activism is a reflection of the morals and values of individuals, institutions, races, churches and society. This reflection can be seen and experienced in almost every area of one's life. Social Justice and Political Activism are a guiding force for the direction and the expected change in this project.

With a sudden resurgence of gang activity and violence, the African American community is feeling the repercussions of the negative decisions of gang members. The crime, prison, drop out and single parent family rates are higher than in recent years. Not only has the African American community felt the repercussions of the resurgence of gang activity, but more specifically, the African American male has faced a major decline while undergoing major transition and change. "In 1999, 9.4% of all black males between 25-29 were in prison. In 2001, a Department of Justice study revealed that a black male born that year had a 1/3 chance of going to prison."[18]

Political Activism on the other hand is more interactive. Political Activism in a general sense can be described as intentional action to bring about political change. This action is in support of, or opposition to, one side of an often controversial argument. Political Activism is what one does in order to insure Social Justice.

"A new study from the Justice Policy Institute a Washington, DC-based think-tank that advocates for alternatives to prison, has found that after two decades of harsh criminal justice policies, there are more black men in jail or prison than in college. At the

---

[17] Ibid.

[18] "Rites of Passage Program Empowers Young Black Males," *Exod. Online,* Dec. 28, 2004, www.Exod.news.com/Books/Review040.htm .

end of 2000, 791,600 black men were behind bars and 603,032 were enrolled in colleges or universities. By contrast, in 1980—before the prison boom—black men in college outnumbered black men behind bars by a ratio of more than 3 to 1, the study found."[19] It is believed that one of the reasons for the increase in violence and prison sentences and the resurgence of gangs is the absence of fathers in society.

> Studies have conclusively shown that children who receive higher levels of attention and interaction with their fathers are healthier and better adjusted than children without fathers or with dads who are uninvolved. According to a 1990 study, children with highly involved fathers are:
>
> - more confident and less anxious when placed in unfamiliar settings,
> - better able to deal with frustration,
> - better able to adapt to changing circumstances and breaks from their routine
> - better able to gain a sense of independence and an identity outside the mother/child relationship.[20]

This shows the importance of the father in the home, especially if he is positive. When a positive father is in the home, according to the statistics, children tend to be more balanced and productive. The children also tend to assimilate into the norms of society. This study shows the emotional stability and balance one has the potential of exhibiting when there is a father in the home.

> A Harvard university study spanning twenty-six years adds several more benefits for children of involved fathers:
> *On average, fatherless children score lower on tests and have lower grade point averages.
> *Children in father-absent families are five times more likely to be poor and ten times more likely to be extremely poor.

---

[19]Justice Policy Institute, "More Black Men in Prison Than College, Study Finds," *Drug War Chronicle* 252, Aug. 30, 2002, www.stopthedrugwar.org/chronicle-old/252/jpistudy.shtml.

[20]Fathers.com, "Welcome to New Fathers.Com,"www.fathers.com/help/importance.html (Accessed 12, December 2008).

> *Adolescents in mother-only families are more likely to be sexually active, and daughters are more likely to become single-parent mothers.
> *But the poison goes even deeper. "Broken homes contribute to as many as 3 in 4 teen suicides and 4 in 5 psychiatric admissions."
> *The statistics can try to measure the tragedy, yet they can never capture the personal pain of thousands.[21]

This study captures the behaviors associated with individuals from fatherless homes. The study shows an incline in negative behavior. The behaviors exhibited by the children seemingly extend personal actions and possibly affect others. Therefore, the role of the father has a major impact upon the destiny of his children.

> David Long says in relationship to missing fathers "certainly everyone has a biological father. Somewhere you and I have a dad who brought each of us into existence, biologically speaking. The orphan, then, is not one who has no father, but rather one whose father is missing. This may mean a total physical absence as through death or desertion, or it may mean the father's presence is so inconsequential or so detrimental that he may as well be absent. Whether on site or gone, the father is not fulfilling his three-fold obligation to his children-provision, protection, and love. As an orphan, the son has no one to lead him into manhood, a process that cannot be done by those who have never been a man. This means that mothers, brothers and sisters, or other orphans cannot perform the task, no matter how deeply they may love the young man and want him to grow up. With this definition in mind, we can start to recognize the depth to which we live in a fatherless society. With one-third of the nation's children now living apart from one biological parent (usually the dad) and with sixty percent of America's children spending part of their childhood in a single-parent household we can begin to see the size of the problem.[22]

This project sought to focus on the children of fatherless or broken homes. Due to the alarm of the studies presented, one must creatively establish a solution to the problems associated with fatherless or broken homes. The problem is clear, when the

---

[21] Ibid.

[22] David E. Long, *A Call to Manhood in a Fatherless Generation* (Layfayette, LA: Huntinghouse Publishers), 1994.

father is absent, the child runs the risk of fulfilling negative behaviors and emotions. Although a child's father cannot be replaced, it is the belief of the researcher that a positive role model can at least aid in the socialization, growth and development of the child.

It is believed that the purpose of a father is to lead his child(ren) to become a productive citizen. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."[23] Although there are children who have succeeded without the presence or assistance of their father, it is believed that the father plays a major role in the lives of his children. It has been said that some females served as mother and father. The mother may have attempted to fulfill both roles, but it is impossible for a mother to be a father. She can do fatherly things and even attempt to act like a father, but she cannot be the father. When the father is missing, it leaves a void in the lives of his sons and daughters. "Fathers, provoke not your children to anger, lest they be discouraged."[24]

What role does a positive male mentor/role model play in equipping African-American boys to avoid gang participation? It is believed that one of the missing elements within the African American community is the change in the traditional family structure, specifically the absence of the father.

It is believed that this project will prove the importance of role models, specifically positive role models, on the future decisions made by boys. When a boy from a single parent home (where the mother is the in-home parent) cannot find the structure that a father gives, he looks for that structure outside the home. "Classic social

---

[23] Eph. 6:4
[24] Col. 3:21

theory holds that gangs appeal to kids in low income, inner-city neighborhoods beset by poverty, racial strife, broken families and meager job opportunities."[25]

> For inner city youth, the decision to join a gang is considered to be one of the most important decisions. With the emergence of entrepreneurial gang activity during in the mid 1980's, the street gang began offering young people living in the socially disadvantaged environments a novel set of attractions. Like the gangs of earlier eras, the recent variants provided social support, but unlike its predecessors, there were now opportunities for material gain. [26]

Unfortunately, when a boy looks for something as important as a replacement father, because of his level of maturity, he may seek solutions in the wrong places. Recent studies have shown a migration of boys and young men to gangs. "A large street gang will dispatch members to start a chapter in a new city or neighborhood to further some form of criminal activity. Two problems arise from this type of gang movement. First, surviving gang members in other locations will, after modifying their methods, move to fill the void left by those arrested. Second, local residents who were either gang members or associates will recreate the operation to take advantage of the available profits."[27] "Another way an established street gang can spread its influence can be referred to as "franchising." Often done to realize a profit from criminal activity, this method calls for an existing gang to contact local residents and recruit them into the enterprise."[28]

---

[25]Charles S. Clark, "Worsening violence prompts crackdowns and community mobilization" *The CQ Researcher* 1 (October 11, 1991)

[26] Sudhir Alladi Venkatesh, *The Social Outcomes of Street Gang Involvement* (Chicago, IL:JCPR Working Paper).

[27] David Allender, "Gangs in Middle America," *FBI Law Enforcement Bulletin* ,70, no. 12 (Dec. 2001) , 1.

[28] Ibid.

"The Department of Justice estimates 30,000 gangs operate in 2,500 localities and boast a combined total membership of 800,000."[29] "Gang experts say at least 21,500 gangs with more than 731,000 members are active nationwide."[30] "In Chicago—which now may have the nation's largest and most active gang population—gangs are blamed for 45 percent of last year's 598 homicides. Authorities also believe Chicago has more illegal firearms than any other city. In 2003, Chicago police seized more than 10,000 illegal guns; Los Angeles police recovered just under 7,000 and New York City under 4,000."[31]

A more in-depth look through the National Youth Gang Center provided information regarding the presence or absence of active youth gangs in their jurisdictions.

- Twenty-nine percent of the jurisdictions that city (populations of 2,500 or more) and county law enforcement agencies serve experienced youth gang problems in 2004.
- Gang problems are highly prevalent in larger cities; specifically, 99 percent of law enforcement agencies serving cities with populations of 100,000 or more have reported multiple years of gang problems.
- Gang problem prevalence rates in suburban and rural counties and smaller cities declined yearly from the mid-1990s through the early 2000s.
- Approximately half as many rural counties reported gang problems in 2005 compared with 1996. [32]

---

[29]Mark Preston, "Taking Aim at Gangs." *American City & County* 120, no. 8 (Jul 2005), 40.

[30] William Triplett, "Gang Crisis: Do Police and Politicians Have a Solution?" *The CQ Researcher* 14, no. 18, (May 14, 2004).

[31] Ibid.

[32] National Youth Gang Survey Analysis, "Prevalence of Youth Gang Problems," www.iir.com/nygc/nygsa/prevalence_of_youth_gang_problems.htm. (Accessed 14 Aug. 2007).

> The 1990's have witnessed a dramatic surge in public awareness of youth gangs. Only 10 cities had serious gang problems a decade ago, but youth gangs now operate in 125 U. S. cities. The cities with the worst gang problems lie in the Midwest and West. Chicago alone has about 125 gangs with an estimated 12,000-15,000 members, while New York, the classic setting for gang violence for much of U.S. history, reports only 37 gangs with about 1,000 members. Gangs are now challenging community peace in cities unaccustomed to organized crime; Omaha, Neb., in one four-day period last year, experienced nine drive by shootings by gang members. [33]

"Nearly half of all US gang members are Latino, and more than a third are black, according to a research agency funded by the Department of Justice. White gangs reportedly have expanded into the most new territory over the last decade, while Asian gangs have moved into the Northeast, and Latino, black and Asian gangs have migrated into the South."[34]

"The Justice Department says MS-13 now has about 8,000 members in 27 states and the District of Columbia, and 20,000 more members in Central and South America, particularly El Salvador. The gang is involved in smuggling and selling illegal drugs, but different cells (or cliques, as they're sometimes called) may be involved in other activities."[35]

The gangs are said to have a family structure and they present an opportunity for individuals to experience belonging. Research has shown that many gang members come from fatherless households. The gang "was a second family in a sense," a gang member told a reporter. "My mother was working a lot. I was always with (the gang), basically

---

[33] Ibid.

[34] Ibid.

[35] Ibid.

spending more time with them than at home."[36] "With 70 percent of Black children being born into single-parent households, many of us would suggest that the lack of a stable family structure has a great bearing on where we are today. While there are some pockets of excellence, there are too many valleys of despair. Black boys are trapped in a culture of hopelessness. Time-honored phrases like "yes sir" and "thank you" have been replaced by "wuz up?" and "whatever."[37]

> Although most research concurs that gang members have dysfunctional families, the family characteristics of gang and nongang members have not been well documented. Based on adolescent self-reports, It was found that alienation from parents was the initial cause of adolescents turning toward delinquent and gang activity. Other studies have related gang membership to harsh discipline, a lack of male role model in the home, unstable economic situations, and rejection by the family. These family characteristics may result in children feeling alienated and isolated and consequently they may seek a peer group, such as a gang, that will be supportive of their behaviors.[38]

Teens join gangs for a variety of reasons. Some are seeking excitement; others are looking for prestige, protection, a chance to make money, or a sense of belonging. "Because gangs also show up in middle-class areas, however, poverty alone doesn't account for their attraction. Growth in gangs historically has coincided with surges in immigration. 'When any ethnic group was at the bottom, they formed gangs—the Jews, the Irish, the Italians,' notes Larry Rawles, deputy director of the Crisis Intervention Network, a Philadelphia social service program."[39] "Few teens are forced

---

[36] Ibid.

[37] Ibid.

[38] Wendy Craig, Frank Vitaro, Claude Gagnon and Richard E. Tremblay, *The Road to Gang Membership: Characteristics of Male Gang and Nongang Members from Ages 10 to 14* (Ontario: Queen's Univesity),

[39] Ibid.

to join gangs; in most cases, teens can refuse to join without fear of retaliation."[40] "Because youth gangs tend to cluster in disadvantaged neighborhoods, adolescents living in such neighborhoods are more likely to encounter opportunities to join youth gangs. However, in the face of these opportunities, not all adolescents respond in the same manner. Those with preexisting psychopathic tendencies might be especially likely to join."[41]

In order to better understand the growing trend of the gang population, a clear definition of what a gang is and who is or can be a part of one is necessary.

> There is no single, accepted nationwide definition of youth gangs. It has been firmly established that the characteristics and behaviors of gangs are exceptionally varied within and across geographical areas and that a community's gang problem—however affected from other areas—is primarily and inherently homegrown. Thus, state and local jurisdictions tend to develop their own definitions. The terms "youth gang" and "street gang" are often used interchangeably, but use of the latter label can result in the confusion of youth gangs with adult criminal organizations. A youth gang is commonly thought of as a self-formed association of peers having the following characteristics: three or more members, generally ages 12 to 24; a name and some sense of identity, generally indicated by such symbols as style of clothing, graffiti, and hand signs; some degree of permanence and organization; and an elevated level of involvement in delinquent or criminal activity." [42]

---

[40] James C. Howell, *Youth Gangs: Programs and Strategies,* OJJDP Summary. Washington, D.C.: U.S. Department of Justice, Office of Justice Programs, Office of Juvenile Justice and Delinquency Prevention, 1999.

[41] Véronique Dupéré, Éric Lacourse, J. Williams, Frank Vitaro, Richard Tremblay, "Affiliation to Youth Gangs During Adolescence: The Interaction Between Childhood Psychopathic Tendencies and Neighborhood Disadvantage," *Journal of Abnormal Child Psychology* 35, no. 6 (Dec2007),1035-1045.

[42] Ibid.

Gangs, depending upon the definition, can be dated as far back as human existence. Oxford University Press defines a gang as "a group of people who regularly meet and do things together."[43] This definition does not focus on the specifics of the activities of a gang, it only characterizes the gang as a group who does things together. This definition leaves room for the assumption that a gang can be either positive or negative. The Oxford University Press further defines a gang as "an organized group of criminals or disorderly young people."[44] This definition negates the possibility of gangs having any positive implications. As gangs are further defined, the definitions evolve from general associations to specific associations including criminal activities.

According to the *Encyclopedia of Children and Childhood in History and Society*, "Youth gangs are self-identified, organized groups of adolescents, banded together under common interests and a common leader in activities that typically are regarded as menacing to society or illegal. Gangs, or their prototypes, have existed for hundreds of years in a number of cultures, however many scholars located the emergence of the modern youth gang in the nineteenth century, during the shift from agrarian to industrial society. Most youth gangs arise among the urban poor, though not always. Although gangs participate in unlawful activities associated with controlling a territory or illegal enterprise, most of their pursuits remain purely social and within the law."[45]

---

[43] Wendy Craig, Frank Vitaro, Claude Gaquon, and Richard E. Tremblay, *The Road to Gang Membership: Characteristics of Male Gang and Nongang Members from Ages 10 to 14* (Ontario: Queen's University, 2002).

[44] Ibid.

[45] Paula S. Fass., "Youth Gangs." *Encyclopedia of Children and Childhood in History and Society* 3(New York: Macmillan Reference, 2004), 916-917.

For the purpose of this project a gang will be defined as any organized group of five or more individuals who: have a structured hierarchy, have an initiation process and a separation process, have an identifiable color code, secret shake, sign or symbols, have an identifiable turf and commit random acts of crimes consisting of, but not limited to, drug possession with the intent to sell and deliver, robbery, fighting, abuse and murder.

The infatuation with gangs can derive from varying reasons. "Few young people that enter into the gang subculture do so for evil or criminal reasons. They are looking for something that they feel is lacking in their lives."[46] "For many young people, hanging out with the gang is simply a fun way to formalize a sense of peer brotherhood."[47] The elaborate culture and secret folklore that accompany the criminal acts of many gangs can be seen as typical of the adolescent need for rebellion and the tendency to magnify the notoriety of neighborhood heroes. "Movements of collective defiance," write sociologist Jack Katz and anthropologist Daniel Marks, "initially draw young people by their cultural power: dress and hair styles, distinctive walks and favorite music, a semiotics of graffiti and hand signals and a shared store of historical events that may be recounted endlessly."[48]

Characteristically, gang membership can be a result of areas of lack in the youth's environment. David Allender believes young people normally seek gang involvement for some combination of the following five reasons:

---

[46] Ibid.

[47] Ibid.

[48] Ibid.

1. Structure: Youths want to organize their lives but lack the maturity to do so on their own. The gang provides rules to live by and a code of conduct.
2. Nurturing: Gang members frequently talk of how they love one another. This remains true even among the most hardened street gangs. These young people are trying to fill a void in their lives by substituting the gang for the traditional family.
3. Sense of belonging: Because humans require social interaction, some young people find that the gang fulfills the need to be accepted as an important part of a group.
4. Economic opportunity: Gang members motivated by this consideration alone probably would become involved in criminal activity anyway. Finding it hard to draw away from the lifestyle, but due to a lack of loyalty for the group, they often will provide authorities with information in exchange for some personal benefit.
5. Excitement: This often represents a motivation for suburban and affluent youths. Gangs composed of these types of individuals usually have very fluid membership, with associates joining and leaving to be replaced by others with a passing interest. [49]

Biblical Foundation

The Biblical foundation for this project is found in Judges 11:1–11 and Mark 3:14-15. Judges will introduce precipitating factors that possibly lead to rebellion and the desire to be a part of a group of raiders or a gang. Although the foundation of the project focuses on both gangs and the individuals who are attracted to gangs, three Biblical mentoring relationships will also be explored in an attempt to establish the importance of mentoring. Those relationships are Moses and Jethro, Eli and Samuel and Paul and Timothy. Each relationship has produced differing elements of significance in the mentoring model.

---

[49] Ibid.

The Old Testament book of Judges was written during a period of monarchy. Four times the phrase occurs, "in those days there was no king in Israel."[50] The book is titled after the twelve men and one woman who served as judges during the period from Joshua's death to the time Samuel.

"Judges is a book about apostasy. The opening paragraphs of the book trace the roots of that apostasy to the failures of the tribes to carry out the orders of God in their dealings with the Canaanites. Consequently these paragraphs sketch in broad outline some of the bitter fruits which apostasy produced for Israel."[51] According to the text there was not a king in Israel, therefore, every man did that which was right in his own eyes.[52] This statement is repeated in the book of Judges and expresses the condition of the children of Israel. Every man did what was right opposed to what was wrong in his own eyes, the issue is that what may be right in the eyes of man may be in opposition to what is right in the eyes of God. Seven times the text resounds, "And the children of Israel did evil in the sight of the Lord."[53]

The children of Israel have entered the land of Promise. The book of Joshua concludes with the children of Israel experiencing victories, due to disobedience, the book of Judges extends the agony of defeat. "In Joshua the heavenlies are typified, in Judges the earthlies. Joshua rings with the shout of victory; Judges echoes with the sobs

---

[50] J. Vernon McGee, *History of Israel Joshua and Judges* (Nashville, TN: Thomas Nelson Publishers, 1991).

[51] *The Word in Life Study Bible*: *Discover the Truth of God's Word for You and Your World New Revised Standard Version/1360* (Nashville, TN: Thomas Nelson, 1973).

[52] Jg. 21:25

[53] Jg. 2:11

of defeat. In Judges we go round and round—rebellion, retribution, repentance, and restoration. Then the same cycle all over again, some six or seven times."[54]

Judges 10:6–18 is a precursor to Judges 11. The Israelites are in a state of moral decline. The children of Israel are worshipping idols and perpetuating evil in the sight of God. The actions of the Israelites angered God and were a catalyst for incurred punishment.

> And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead. Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.[55]

The rebellion of the Israelites led to eighteen years of oppression. The Lord delivered the Israelites into the hands of their enemies. The Israelites were servants and slaves to the Philistines and the Ammonites. In distress and a desire not to serve their enemies, the Israelites repented. "And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim."[56]

The children of Israel's repentant plea did not affect God's decision. Israel may have truly seen their shortcomings and their wrongdoings, and most may have been sincere in their repentant plea, but the cycle of evil then repentance became expected

---

[54] John Phillips, *Exploring the Scriptures; An Overview of the Bible from Genesis to Revelation* (Grand Rapids, MI: Kregel Publications, 2001).

[55] Jg. 10:7 – 9

[56] Jg. 10:10

behavior based upon past actions. God did not accept their plea for forgiveness. He reminded them of their past request accompanied by their refusal to change. "And the Lord said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand. Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more."[57]

The children of Israel put away their strange Gods and served the Lord. They were left to find someone who could lead them from slavery and servitude. In their search for a leader, they decided the leader would need to be someone who would lead the fight against the Ammonites. This leader would also be head of the inhabitants of Gilead. The Israelites turned to an unusual judge whom they may have avoided under normal circumstances due to circumstances beyond his control.

Judges 11 introduces Jephthah. "Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah." Jephthah, according to the text is a mighty warrior. He had established a reputation for his ability to fight in battle, but Jephthah was born disadvantaged according to society: he was illegitimate. Gilead, Jephthah's father was wealthy; he had a great inheritance for his children. Jephthah's mother was a harlot. Jephthah was born to parents that are not married. To make matters worse, Jephthah was the son of a prostitute.

---

[57] Jg. 10:11 - 13

Biblically, illegitimacy carried a stigma from birth. "A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord."[58]

"And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman."[59] Gilead had sons by his legitimate wife. Jephthah lived with his mother whose occupation suggested that she may not have been wealthy. Gilead's other sons lived with both parents who were wealthy and had secured an inheritance.

Jephthah had knowledge of who his father was, but did not experience the level of fatherhood that his brothers experienced. In today's society, boys are experiencing dysfunction because they have knowledge of who their father is, but are unable to experience true fatherhood.

Gilead's sons and Gilead's wife knew Jephthah. They knew that Jephthah was Gilead's son and because he was a son, he was entitled to a portion of Gilead's inheritance. When Gilead's sons grew up they drove Jephthah away in an effort to keep him from their father's inheritance. Jephthah fled to Tob. Socially, Jephthah was at-risk. He was shunned by society because of his illegitimacy. He was the product of a dysfunctional relationship and a dysfunctional household. The pressure and negative connotation of growing up in this atmosphere seemingly led Jephthah to seek family

---

[58] Deut. 23:2

[59] Jg. 11:2

structure in other atmospheres. Jephthah sought to find family structure in strange places. Informal structures become more powerful than formal structures. Jepthah gathered a band of outlaws and went through Tob raiding. In Jephthah's quest to find structure, he sought the assistance of others who had similar dysfunctions or interest. Because of Jephthah's dysfunction and the dysfunction of his associates, the family structure that was created was also dysfunctional.

As time progressed, the Ammorites made war on the Israelites. The elders of the city sought Jephthah to lead them in battle. Jephthah's response was that the elders hated him before they needed him, but would consider him a leader now. Because of the generational gap in today's society, countless boys are in search of fathers and mentors from the community who can help guide them. Often the boys are rejected by those who could help them most because the boys exhibit a dysfunction. When the boys do not receive the guidance within an established structure, they look for it elsewhere.

Jephthah consents to help the Israelites. The Israelites followed Jephthah's lead and directives. When it seemed as if the Israelites were outnumbered, Jephthah sought the Lord. Jephthah made vow unto the Lord. He promised God that if He would help the Israelites win in battle, when he returned home, he would sacrifice the first person to come from his house unto the Lord. Jephthah and the Israelites were victorious.

Jephthah had a beautiful daughter who was a virgin. Unlike the relationship between He and his father, Jephthah cherished his daughter. Upon returning home, Jephthah's daughter was the first person to come from the house. Jephthah kept his vow. Jephthah and the Israelites won their battles, but because of his vow unto the Lord Jephthah lost his daughter.

New Testament

> And He ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sickness, and cast out devils.[60]

Mark 3:14-15 gives an account of Jesus Christ choosing and ordaining the twelve who would become His disciples. Prior to choosing the twelve, Jesus spent a night in prayer. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."[61] Prayer was a prerequisite to what would take place the next day. Jesus would be involved in making major decisions; He would select twelve men, whom He did not know, to become His disciples. "When He selected them, He had three purposes in mind: (1) training them by personal example and teaching, (2) sending them out to preach the Gospel, and (3) giving them authority to heal and cast out demons."[62]

The New Testament explanation of Jesus Christ is the tangible manifestation of the anticipated fulfillment of Old Testament prophecy. Jesus Christ was spoken of in creation, "let us make man in our image and in our likeness."[63] Isaiah prophesies of His arrival "Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel,"[64] "For unto us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called

---

[60] Mark 3:14 - 15

[61] Luke 6:12

[62] Warren W. Wiersbe, *The Bible Exposition Commentary* (Wheaton, IL:Victor Books, 1996); Mk 3:13.

[63] Gen. 1:26

[64] Isa. 7:14

Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."[65] Micah also foretells of His birth and eternal purpose, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."[66] His sufferings are spoken of in Isaiah,

> He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces He was despised, and we esteemed Him not. Surely He took up our infirmities and carried our sorrows, yet we considered Him stricken by God, smitten by Him, and afflicted. But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was upon Him, and by His wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on Him the iniquity of us all. He was oppressed and afflicted, yet He did not open his mouth; He was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so He did not open his mouth.[67]

The New Testament description of Jesus depicts Him exemplifying many characteristics. Mark 3 shows Him as Messiah and shows Him as "Mentor." Jesus outlines a three-fold purpose in the lives of the twelve that He would disciple. Jesus would train by personal example and teaching. The personalized training was two-fold; Jesus presented a life that could be modeled and He would verbalize lessons of significance. "And he saith unto them, Follow me, and I will make you fishers of men."[68] Jesus extended this command as He selected His disciples. He confidently challenged them to follow Him. In Matthew 4, Jesus expresses His ability to make Peter and

---

[65] Isa. 9:6

[66] Mic. 5:2

[67] Isa. 53:3 – 7

[68] Matt. 4:19

Andrew fishers of men. Peter and Andrew were professional fishers and were fishing when Jesus called them. Peter and Andrew would become fishers of men, upon submitting to the mentoring of Jesus.

In Matthew 16, Jesus once again challenges His disciples to follow His example. Jesus has spoken of His death that causes a response within and from Peter in the form of a rebuke. "Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee."[69] Jesus then teaches Peter and the disciples by His personal example which had not been fulfilled, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me,"[70] Jesus makes it known that He would die and that His disciples die daily when they take up their cross to follow Him.

Jesus throughout the gospels spoke to His disciples with the goal of them learning from what He said. "For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day."[71] "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples."[72] The example of Jesus as a mentor is exemplified in His lifestyle and also in His teachings. Contrary to the old adage "do as I say and not as I do," the disciples could do as He said and they could do as He did.

---

[69] Matt. 16:22

[70] Matt. 16:24

[71] Mark 9:31

[72] Luke 11:1

Secondly, according to Mark 3, Jesus sent the disciples out to preach. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" [73] As mentor, Jesus releases the disciples to fulfill part of their relationship. The disciples had seen Jesus' life as an example and had heard His teachings in intimate and personal settings. Jesus then sent them to do what they learned from Him. The disciples were sent out to preach. Success was guaranteed if they followed the modeled Jesus Christ.

Lastly, as outlined in Mark 3, Jesus gave the disciples authority to heal and to cast out demons. In Luke 10, His disciples were celebrating His name and the power He possessed, "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name."[74] Jesus as a mentor responded to His disciples by confirming the works that they should do based upon time spent with Him. "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."[75] The disciples made an indelible mark in society based upon their ability to follow the Jesus Christ. He served as their Master, Savior, Teacher and Mentor.

"Mentoring—from the Greek word meaning enduring—is defined as a sustained relationship between a youth and an adult. The two types of mentoring are natural mentoring and planned mentoring."[76]

---

[73] Matt. 28:19

[74] Luke 10:17

[75] Luke 10:19

[76] Gregory Dennis, *Mentoring* 1(2000)Washington, D.C.: Office of Research, 1993.

A mentor according to the Oxford University Press is an experienced and trusted adviser, an experienced person in an organization or institution who trains and counsels. A mentor is a wise and faithful teacher, guide and friend. A relationship with a mentor is one that fosters growth and development from someone experienced in the area of desired growth and development. The mentor is observed and modeled by the pupil through formal and informal communication, interpersonal interactions or visualization. The results of this type of relationship should increase the knowledge and sharpen the skill set of the pupil. "A mentor is a person who oversees the career and development of another person, usually a junior, through teaching, counseling, providing psychological support, protecting, and at times promoting or sponsoring. The mentor may perform any or all of the above functions during the mentor relationship."[77]

A mentor according to Dr. Ivan Douglas Hicks is one who leads a junior through a prescribed process that leads to the growth and development of that junior.[78] Dr. Hicks states that it's harder to mentor individuals that you know because of presuppositions from prior relationships. He states that time commitments, energy, heart and a sincere desire to help may be barriers.[79]

Biblically, mentor relationships can be traced to the Old Covenant and are prevalent in the New Covenant. Throughout scripture, experienced men and women took less experienced, up and coming men, women, boys and girls under their wings and served as

---

[77] Michael G. Zey, *The Mentor Connection* (Homewood, IL: Dow Jones-Irwin, 1984).

[78] Ivan Douglas Hicks. Interview. September 26, 2007.

[79] Ibid.

guide, confidant and teacher. The relationships may or may not have been personal, but the rewards for both the mentor and the pupil were eternal.

Mentoring relationships present the opportunity for individuals to experience training that they may not be accustomed to. "Train up a child in the way that he should go, and when he is old, he will not depart from it."[80] To train is to develop or form the habits, thoughts, or behavior of (a child or other person) by discipline and instruction. When Proverbs 22:6 speaks of training a child, it implies that the responsibility of training that child is to be assumed by an adult or guardian. The role of the adult or guardian is to assist the child in developing the habits, thoughts and behavior that will govern their lives. Assistance in developing habits, thoughts and behavior is accomplished by discipline and instruction. The Bible says, "train a child in the way he should go." There should be a course of action that leads the child to a specified destination as it relates to his habits, thoughts and behaviors. It is the responsibility of the guardian to prepare the child to get to the destination. The Bible does not say that the child will not get off track; it says if he gets off track, he will find his way back to the track and strive to reach his destination. Therefore, the interactions of an adult or guardian with a child play a major role in decisions the child will make and their future level of productivity. "Mentoring programs are established to match a suitable adult or older youth—the mentor—with a younger person. More preventive care is needed, as are support networks to fill the void left by busy or absent parents."[81]

It is also said that you cannot teach someone to do something the correct way based upon incorrect information. In essence, a boy cannot learn to be a productive man

---

[80] Prov. 22:6
[81] Hicks, Interview.

if his knowledge of manhood is steeped in negative stereotypes that are real but not inclusive. This project will seek to promote wholesome relationships between boys and positive men. The goal is to allow the boy to see and experience the benefits that are consistent with making wise decisions. If the boy learns to make positive decisions, those decisions will lead him, even when faced with the opportunity to make a negative decision.

The Bible says in Proverbs 3:11–12, "My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." This scripture gives additional clarity to a mentoring relationship. The Lord chastens and corrects those whom He loves. He observes the things one does that may cause problems or trouble and then He corrects the individual before allowing him to fall into trouble. God risks the individual getting upset, and He corrects him in order to spare him. This project will focus on confronting some of the negative issues and behaviors of the boys involved in order to spare them.

Mentoring relationships

The first mentoring relationship reviewed is the relationship of Eli and Samuel.

> And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep; That the LORD called Samuel: and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said I called not; lie down again. And he went and lay down. And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know

> the LORD, neither was the word of the LORD yet revealed unto him. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle."[82]

Samuel is the son that Hannah prayed for. She vowed that she would return her son to the Lord and would never allow a razor to touch his head. Upon conception and weaning, Hannah took Samuel to the temple so that he could be mentored by Eli. The Bible says, "Samuel ministered unto the Lord and before Eli." To minister is to serve. At a young age, Samuel is positioned to learn to be a man of God by a man of God. He does not inherit this characteristic of being a man of God; he learns how to become a man of God.

The Bible says that Samuel did not know the Lord and the Word of the Lord was not yet revealed unto him. Hannah and Eli believed there was a God-ordained destiny for Samuel that would materialize in his future. Samuel would eventually do something that would bring glory unto God, but because of his lack of knowledge of God and the work of God, he needed to be guided. Samuel performed tasks in the temple. The tasks may have seemed meaningless to Samuel, but the tasks were preparation for Samuel's future.

Samuel is placed in a position to succeed if he adheres to the guidance of Eli. Samuel learns from Eli who God is and how to hear His voice. He is privileged with hands on interactions with Eli. He serves him in the temple. Samuel is also privy to observation of

---

[82]I Sam. 1:1 – 11

the character of Eli both in and outside of the temple. He sees Eli during everyday interactions. He is privileged to view Eli as he ministers. Samuel is afforded the opportunity to see Eli serve. Samuel, because of his relationship to Eli, sees his strengths and his shortcomings. Samuel is mentored by Eli.

Samuel's mentoring relationship with Eli seemingly influences Samuel to respect Eli's guidance and to pursue the things of God. One night while asleep the Lord called Samuel. Upon hearing a voice call his name, Samuel ran to Eli and said, "here am I." Eli told Samuel that he did not call him and told him to go back and lie down. Samuel ran to Eli on three occasions to adhere to his voice only to be told each time that he did not hear Eli call him. On the fourth time Samuel heard a voice and ran to Eli, Eli recognized that Samuel was hearing the voice of the Lord. Eli told Samuel to lie down and when he heard the voice call him again, to respond, "speak Lord for thy servant heareth."

The relationship of Samuel and Eli is a classic example of a mentoring relationship. Eli the priest is experienced in the things of God. Eli is mature. He has a working knowledge of the church and he knows the voice of God. Samuel is a boy. He is a novice in the things of God. He does not have a working knowledge of the church. More importantly, Samuel does not know the voice of God. Samuel submits to Eli and Eli in return is able to teach him to know the voice of God. Knowing the voice of God ultimately leads Samuel into his destiny. Samuel eventually becomes a national prophet for God. Knowing the voice of God would be pertinent in Samuel speaking what God has spoken to him. Even with his shortcomings and weaknesses, the mentorship of Eli is foundational to the growth and development of Samuel into a national prophet.

There is a generational gap between the ages of Samuel and Eli. Samuel has been weaned from his mother and she has agreed to return him to the Lord by allowing him to become skilled in the things of God. Her plan is that he learns of God directly from the man of God, Eli. Eli is an older man. Although Eli was having issues with his sons, he extended his wisdom and experience to Samuel. Samuel would later become the prophetic voice of Israel. Without the guidance of Eli, Samuel may not have learned the voice of the Lord as early as he did.

This project will use the Samuel/Eli model as a guiding force. The boys will be placed with a positive role model and will be allowed to see him in both formal and informal settings. The purpose of seeing the mentor in both settings is to allow the boy to see all sides of the mentor. The objective is to promote positive habits, behaviors and attitudes while instilling positive decision making as displayed by the mentor.

The second relationship explored is the relationship between Jethro and Moses. Jethro was Moses' father-in-law. During one of Jethro's visits to see his daughter Zipporah and her husband Moses, he took time to offer guidance and advice to his son-in-law.

> And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father in law, Because the people come unto me to enquire of God: When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws. And Moses' father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the

> people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father in law depart; and he went his way into his own land." [83]

In Exodus 18, Jethro, Moses' father-in-law, is visiting his daughter Zipporah. During his visit, he has an opportunity to observe Moses amid his daily work routine and interactions. Moses, according to scripture, is judging the people. Judging means to counsel and settle disputes. In essence, Moses is not just challenged with the responsibility of counseling individuals and settling disputes, but he is involved with this task from morning to evening. In his dealing with the matters and concerns of these individuals, he is confronted with two major problems that could hinder the fulfillment of his ministry. First, Moses is confronted with carrying the burdens of everyone he counsels and secondly, he is distracted from some of his weightier responsibilities as a leader.

Jethro's life experiences allowed him to know that what Moses was doing was not wise. In judging the people from sun up to sun down, Moses was carrying burdens that

---

[83] Exod. 18:13-27

he was not allowing himself ample time to personally release. Moses ran the risk of accumulating an excessive amount of wear and tear from carrying the burdens of everyone he counseled. This wear and tear would inadvertently affect him and his ministry in a negative way. Moses would be affected physically because the task would lead to fatigue. Moses would be affected mentally because the task would lead to emotional distress and he would also be affected spiritually because his time with others would affect his time with God.

Secondly, Jethro's life experiences allowed him to see that Moses' time with the people was affecting his time with God. The people required his time from sun up to sun down. This was the entire day every day. This task pulled Moses away from God. In essence, Moses could not carry out other responsibilities as ordered by God because his time was consumed with counseling the people.

Jethro, after careful observation, questioned what Moses was doing. After Moses' response, Jethro offers sincere rebuke and then advice. He assures Moses that he will wear away, both he (Moses) and the people, if he continues in this direction. Therefore, Jethro advised Moses to provide able men who feared God and were of good report and place them to be rulers of thousands, hundreds, fifties and tens. Jethro counseled Moses to let them judge the people and free him to judge the weightier matters. Jethro informed Moses that this would help him endure and would cause the people to experience peace.

This is a Biblical example of a mentor/pupil relationship. Jethro was older than Moses, old enough to be his father, and probably familiar with some of the struggles Moses now confronted. Because he was concerned with the success of Moses, he offered wise counsel. Jethro could have allowed Moses to continue to do what he was doing and

see him possibly not fulfill his destiny out of fear of rejection or out of intimidation of the potential of Moses. This scripture shows the actions of a true mentor and the results of his counsel.

Moses followed the advice of Jethro. Jethro evidently had experienced or had knowledge of the results of unnecessary mental, physical and emotional wear and tear. After carefully observing Moses, he challenged Moses' way of operation. He never discouraged Moses in his endeavors; he offered suggestions on how to enhance what he was doing. This dispelled any thoughts of Jethro doing this for self-gain. It displays sincere mentorship that is necessary for the advancement of boys, girls, men and women who have not been exposed to other ways of doing things.

The importance of the Moses/Jethro model is to show that mentoring is not solely for individuals who have succeeded and have a proven track record. There are some men and women who possess great wisdom and knowledge, but not the education of younger men and women in need of guidance in areas outside of their expertise. Stories are often told of how community members played a major role in the lives of boys and girls in the community. Their roles were not based upon their education, neither were their roles based upon their jobs. Their roles were based upon their trustworthiness, seniority and experience. An increase in knowledge and education and a change in times has caused younger generations to avoid or resist the knowledge of older men and women and depend on the media and other sources to be their guide.

In I Timothy 4:12–16, Paul exemplifies a mentoring relationship with Timothy.

> Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to

> doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Paul recognized the potential of Timothy in ministry (I Tim. 1:18; 4:14; II Tim. 4:5). He accepted Timothy as a protégé and referred to him as a spiritual son (I Timothy 1:2) "my true son in the faith" and in (II Tim. 1:2) "my dear son." It is believed that Paul's use of the word son connoted sincerity in the relationship that entitled Timothy to the spiritual benefits of a father to son relationship. The Bible speaks of the spirituality of both Timothy's mother and grandmother, but does not speak to the spirituality of his father. Paul accepted Timothy as a son, co-laborer and companion.

Paul wrote Timothy to encourage and instruct him in his pastorate. He also wrote letters that were readable to the congregation that validated the relationship and ensured the congregants of the potential of Timothy from Paul's perspective.

Paul noticed possible weaknesses and through letters encouraged Timothy to capitalize on those weaknesses in order to become a better pastor. In II Timothy 1:6, Paul encourages Timothy to "stir up the gift that is within by the laying on of hands." Paul validates Timothy and his gift even if it has not completely manifested. In verse seven, Paul tells Timothy, "God has not given you a spirit of fear."(II Timothy 1:7) Paul is encouraging the young pastor to fulfill his duties with boldness.

In I Timothy 4, Paul encourages Timothy once again by informing him to "let no man despise thy youth."(I Timothy 4:12) Paul assures Timothy that his calling is not contingent upon his age and that he should not allow the thoughts of others to persuade him. Paul exhorts Timothy to be an example, even if there is an age barrier. The

example that Timothy was to display was not contingent upon age, but upon his ability to be an example "in word, in conversation, in charity, in spirit, in faith, in purity."(I Timothy 4:12)

Paul informs Timothy of his commitment to visit. He challenges Timothy to "give attendance to reading, to exhortation, to doctrine."(I Timothy 4:13) Paul is giving Timothy "on the job training" from a fatherly perspective. Paul sees possible pitfalls, and extends spiritual advice before the pitfall occurs.

Paul once again assures Timothy of the gift that is within. He speaks directly to the present and future potential of Timothy as a father who desires to see his son excel. It seems as if Paul is generous with his advice. Due to personal security, he does not have a reason to withhold any information. Paul prompts Timothy to believe that if he does the things advised, "he will save himself and those that hear him."[84]

Paul exhibits a true mentoring relationship with Timothy. It is believed that this relationship assisted Timothy in growth and development as a person and as a pastor. Timothy was able to avoid possible struggles due to the guidance of an experienced leader or guide.

Biblically, mentoring relationships played a major role in producing productive citizens. The direction of those mentored became clear and evident under the tutelage of experienced men and women. The relationships also produced results as displayed by those who were mentored. This project proposes that productive citizens will be produced. The guidance of the boys involved will challenge them to think, act

---

[84] 1 Tim 4:16

and react positively. This will bring about radical changes in their personal lives as well as the changes in the community.

Historical Foundations

Significantly, it should be noted that the activity associated with gangs and the responsibility associated with mentoring dates as far back as the Torah. It is also of note that the men and women of the Bible and the church took active roles in protecting the innocent and supporting those who were considered "at risk." This term has been used to describe a generation of young men associated with gangs.

Throughout history, the plight of the black male has been plagued with separation, rejection, oppression and other concerted efforts to control his mind and his body. Men and women of other ethnicities and even others of African decent knew there was an unusual power consistent with the black male. In order to promote themselves and demote the black male, others used animalistic control methods to keep the black male from being in a position to utilize this power he possessed. They removed him from his homeland. They stripped him of his dignity, especially in the face of his family. They changed the language and made him learn to understand without any instruction. They physically and emotionally abused him publicly. They separated him from his family. After doing all of the aforementioned, they denied him an education. For this and other reasons, one of the black male's modes of operation has been seeking unique ways to survive.

From 1619 to 1865 blacks of African descent were illegally enslaved in the United States. Men, women, boys and girls were removed from their homeland and transported to foreign soil in order to build another man's country. These blacks traveled

by ship in extremely adverse conditions to become slaves. The slaves were crammed in the ships so tight that they were literally denied room to move, breath or shift positions. This would be a permanent position until they arrived at their destination. The black male faced separation when he was removed from his homeland.

> To transport the captured Africans to the Americas, Europeans loaded them onto specially constructed ships with platforms below deck designed to maximize the numbers of slaves that could be transported. Africans were confined for two to three months in irons in the hold of a slave ship during the crossing of the Atlantic Ocean called the Middle Passage. The meager diet of rice, yams, or beans and the filthy conditions created by overcrowding resulted in a very high death rate. Many ships reached their destinations with barely half their cargo of slaves still alive to sell into forced labor in the Americas.[85]

Once in the states, blacks had to adapt to a new way of living. They were skilled workers and were integral to the growth and development of the US. "The vast majority of Africans brought to the 13 British colonies worked as agricultural laborers; many were brought to the colonies specifically for their experience in rice growing, cattle herding, or river navigation. For example, South Carolina planters drew upon the knowledge of slaves from Senegambia in West Africa to begin cultivating rice, their first major export crop. In the South, slaves grew tobacco in Maryland, Virginia, and North Carolina, and rice and indigo in South Carolina and Georgia. In the North, slaves also worked on farms."[86]

They became slaves to owners who spoke another language. The slaves were not privy to speech classes, thus they had to learn the language by other means. When asked

---

[85] Encarta encyclopedia, 2003 [DVD-ROM]: Microsoft/Encarta Reference Library www.encarta.msn.com/encyclopedia_761595158/African_American_History.html.

[86] Ibid.

to complete a command, they were often beaten and labeled rebellious for not doing what they were told. It was impossible to complete a task and not know what task was expected. [87]

The force to control was enforced by public punishment that not only embarrassed, but became a brutal form of wear and tear on the blacks, specifically the black male. Public punishment affected the black male because either he was punished and on the receiving end of the pain or he had to watch his people be punished and not be able to defend them. When he attempted to intervene, he ran the risk of being abused violently, lynched, castrated, or even killed.

Slave owners used brutal methods along with more subtle methods like separation to keep the African American male under his control and to keep him from becoming the leader he should be among his family and community. Willie Lynch wrote a foolproof way of controlling slaves and he traveled to present this method of separation to slave owners.[88]

> Don't forget, you must pitch the old Black vs. the young Black male, and the young Black male against the old Black male. You must use the dark skinned slaves vs. the light skinned slaves, and the light skinned slaves vs. the dark skinned slaves. You must use the female vs. the male, and the male vs. the female. You must also have your servants and overseers distrust all Blacks, but it is necessary that your slaves trust and depend on us. They must love, respect, and trust only us.[89]

---

[87] Ibid.

[88] "How to Keep A Black Man Down," www.africanamericanimages.com/Willie%20Lynch.htm (Accessed 11 December 2007).

[89] Ibid.

Lynch felt if slave owners could keep the slaves separated, by age, sex and skin color, he could control them by making them distrust each other and trust the owner more. In efforts to maintain the slaves that were needed for specific plantations, owners would trade with, buy from and sell to other slave owners. Owners even held public auctions where slaves were displayed and sold to the highest bidder. Trades often meant men and women would be separated from their families. Separation from family was just another blow to the manhood of the African American male; he had to watch a weaker vessel take his wife and children while he was rendered helpless.

African American men did not take this harsh treatment lying down. They begin to revolt and rebel. Prior to men like Denmark Vessey and Nat Turner, blacks planned attempts to escape this harsh system of slavery and free others with them. As time progressed, men like Denmark Vessey and Nat Turner revolted with social justice as a goal. Each attempt was a method of survival.

After slaves were freed, they still found themselves in adverse situations. They had to endure poverty, segregation, Jim Crow, denial of life's necessities and racism. With each adverse situation, the African American male was left to survive or die. One form of survival became rebellion. Black men began to fight in order to survive. This could have been a form of reclaiming lost territory. This extreme need to experience social change intensified in the mid 1900's. Blacks protested, marched, rebelled and fought in efforts to see social change. One of the forms of protest that formed in the

African-American community in the 60's was the rise of gangs. The whole notion of gangs dates as far back as the Bible, groups of men committed random acts of violence in efforts to retaliate and control. [90]

In Genesis 37, the Bible speaks of Jacob and his twelve sons. Jacob favored Joseph his youngest son and gave him a coat that symbolized his love and favor towards him. Joseph's brothers, because of envy, originally discussed killing him.

Upon the request of Rueben, they stripped Joseph of his coat and threw him in a pit. They purposed to sell him into slavery, but when they returned to the pit Joseph was no longer there and they concluded he was dead. In Genesis 19, a group of men gathered at Lot's house. Their intent was for Lot to send his visitors (two men) outside so that the men could get to know them (rape them). The Bible says they pressed upon Lot and his house in an effort to get to these two men.

The youth gang phenomenon dates back at least to the days of St. Augustine (A.D. 354-430), who wrote in his *Confessions* of the pleasures of stealing pears with adolescent accomplices: "My pleasure was not in those pears, it was in the offense itself, which the company of fellow sinners occasioned."[91]

In 1200 AD in India, Thugs roamed the country creating a major stir in the country. The word Thug referred to a gang of criminals.[92] This group of criminals had their own symbols, hand signs, rituals and slang.

"In 17th-century London, youth gangs with such names as the Mims, the Bugles and the Dead Boys terrorized the citizenry by breaking windows, destroying taverns and

---

[90] "History of Gangs: 1930-1943," www.knowgangs.com/gang_resources/history/history_010.htm. (Accessed 12 December 2997).

[91] Ibid.

fighting, each group wearing different-colored ribbons. And Charles Dickens often wrote about gangs in the 19th century, perhaps most famously the gang of boy orphans run by the money-grubbing Fagin in the classic *Oliver Twist."*[93]

As defined in modern terms, the history of gangs began in the late 1800's. [94] Poor and sometimes orphaned youth submitted to criminal acts as a means of financial assistance and family support. The criminal intent and activity of these individuals were committed as a means of survival. Boys stole and committed random acts of criminal intent in order to eat and support themselves. A lack of supervision set the stage for the delinquency amongst the boys. They preyed on shop owners and the elderly. During the 1800's, an unusual infatuation with gangs grew and the number of gangs grew. Along with the growth and infatuation of gangs came the increased severity of their activities as well. According to legend, the James Gang, Billy the Kid and other outlaws ruled the Wild West.

During the late 1800's, immigrants became the new generation of gangs. Jewish and Irish gangs terrorized the streets of New York City. [95] "In the United States, the first recorded youth gang was the Forty Thieves, founded in about 1825 in Lower Manhattan. Others appeared in Philadelphia in the 1840s, such as the Bouncers, the Rats and the Skinners. Mostly they defaced walls with graffiti and carried pistols and knives."[96]

---

[92] Ibid.

[93] Ibid

[94] Ibid.

[95] Ibid.

[96] Ibid.

Out of this new uprising of gangs came the Five Points Gang, one of the most notorious Mafia gangs during the late 1800's and early 1900's. The Five Points Gang knew of the money that could be made in the US through extortion, prostitution, gambling and boot-legging. They were led by Paolo Antonini Vaccarelli. Vaccarelli was also known as Paul Kelly. He was an Italian immigrant who formed one of the most significant street gangs in the US. The Five Points Gang recruited street hoodlums from the city. Two known recruits were Johnny Torrio and Alphonse Capone. Torrio eventually became a significant member of the Sicilian Mafia (La Cosa Nostra). Capone, Al "Scarface" Capone, became one of the most violent gangsters in Chicago and possibly in the United States.

During the 1920's and 30's gangs increased even more in lower income communities. But the worst gang problems plagued Chicago. "In 1927 criminologist Frederick M. Thrasher published the first major book on the problem, *The Gang: A Study of 1,313 Gangs in Chicago*, in which he analyzed gangs of every ethnic and racial stripe: Polish, Irish, Anglo-American, Jewish, Slavic, Bohemian, German, Swedish, Lithuanian, black, Chinese and Mexican. 'The gang is a conflict group,' Thrasher wrote. 'It develops through strife and warfare.'"[97]

This era saw a rise in gangs among African-Americans, Asians and Hispanics. The Mexican gangs became visible on the west coast in the 1940's and 50's. Mexican gangs extended as far as Chicago with the rise of the Latin Kings and the Vice Lords.[98]

---

[97] Ibid.

[98] Ibid.

The 60s presented an organization founded upon the desire for social justice. The Black Panther Party was the brainchild of Huey P. Newton. Newton wanted to see justice during a time when civil rights were at the forefront of the battle for African Americans in the US.

"The Black Panther Party was a progressive political organization that stood in the vanguard of the most powerful movement for social change in America since the Revolution of 1776 and the Civil War: that dynamic episode generally referred to as The Sixties. It is the sole black organization in the entire history of black struggle against slavery and oppression in the United States that was armed and promoted a revolutionary agenda, and it represents the last great thrust by the mass of black people for equality."[99]

The Black Panther Party was a continuation of the Civil Rights Movement, but it emphasized self-defense. The Party trained African-Americans to defend themselves in case of injustice and they took a stand for their rights to equality. Members of the Party were armed and prepared to protect its community. The popularity of this group grew quickly throughout the US and even demanded the attention of the president based upon its agenda.

"The Party's ideals and activities were so radical, it was at one time assailed by FBI chief J. Edgar Hoover as 'the greatest threat to the internal security of the United States.' And, despite the demise of the Party, its history and lessons remain so challenging and controversial that established texts and media would erase all reference to the Party from American history."[100]

---

[99] "The Black Panther Party," www.blackpanther.org/legacynew.htm (Accessed 12 August 2005).

[100] Ibid.

During the progress of time in the 1960's, a time of civil unrest and social injustice, African American street gangs migrated to the larger cities of the US.[101] This era produced the growth of two of the larger African American gangs, the Bloods and the Crips. Between 1969 and 1971, Raymond Washington a 15-year-old high school student gathered friends and formed what is now known as the Crips gang. Washington's initial intent was to continue to protect the community as with the Black Panthers Party which Washington was too young to be part of. The Crips grew in number and eventually strayed away from the original intent. The gang strayed from protection and grew violent in their actions. Other neighborhoods duplicated this activity and affiliated themselves with the Crips.

Due to the overwhelming growth of the Crips gang and their intimidation, other neighborhood gangs joined together to rebel against the Crips. This group of neighborhood gangs wore red bandanas and became known as the Bloods. The Bloods then grew out of survival among inmates who had no gang affiliation on Rikers Island. The Bloods were a violent group seeking to destroy the power of the Crips.
Out of both the Bloods and the Crips grew a trend of neighborhood gangs resulting in imitation of what was seen of the two or duplication through the migration of a Bloods or Crip member to another part of the country. Neighborhood gangs are gangs that stem from a specific neighborhood and protect their turf and members of their turf through violence.

---

[101] Ibid.

This growing trend affected larger cities, but in the 1990's, it began to affect smaller cities as well. Turf wars and actions that seemed to disrespect another set, caused an outbreak of violence within cities and towns that paralleled that of the early 70's.

Theological Foundation

Theology is the study of religion or, more specifically, the study of God whereby individuals seek to know and understand God from their perspectives. Theology is further defined as

> "reasoned discourse concerning religion, spirituality and God or the gods. Theologians use rational analysis and argument to understand, explain, test, critique, defend or promote any of a myriad of religious topics. Christian theology is based on God's revealed truth and employs the tools of various academic disciplines to enrich it, from history and logic, to hermeneutics (methodology of interpreting the Bible to discover its meaning) and philosophy. Theology guides the believer in understanding revealed truth. In the Protestant traditions, the individual believer is often encouraged to discover the meaning of Scripture based on their own study. Sound Christian theology requires sound Biblical exegesis (process of bringing the meaning of a text to light). Theology is subdivided in to categories such as moral theology, Christology (the study of the person of Christ), ecclesiology (the study of the Church), sacramentology (the study of the sacraments), etc. In the first four hundred years of the early Christian community, the Church, which came to be referred to as catholic (the Greek word katholickos means "universal") after the usage of church fathers like Ignatius of Antioch, struggled to find vocabulary to explain who the person of Christ is and to define the Holy Trinity. This was necessary because of heretical challenges that led the Church to develop a new vocabulary (e.g., the hypostatic union)."[102]

---

[102] "The LC Christian Word, http://www.lcchristianword.com/theology.index.html (Accessed 12 December 1997).

"Theology is a rational study of the being of God in the world in light of the existential situation of an oppressed community, relating the forces of liveration to the essence of the gospel, which is Jesus Christ."[103]

"Theology is an activity or function of the Christian church carried out by members of the church. It is faith seeking understanding, through which the church in every age reflects on the basis of its existence and the content of its message. Theology is a reflection on Christian life amid struggles for freedom or liberation, for the full humanity of all persons, and for the transformation of human persons and societies as manifestations of and in expectation of the reign of God."[104]

The source of mentoring as exemplified by God is exhibited at creation and with the birth of His son Jesus Christ. The Bible says in Genesis 1:26, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." According to this scripture, man was made in God's image and likeness. God gave man a specific responsibility—have dominion. Somewhere between creation and the present, sin entered. Sin put a wedge between man and his ability to have dominion. Since that time man has been in search of the reclamation of his position of dominion. Man was allowed to sacrifice as a means of renewal and revival. Man's sacrifice never sufficed so God sent His Son as a means of the ultimate sacrifice.

---

[103] James Cone, *A Black Theology of Liberation* (Maryknoll, NY: Orbis Books, 1990).

[104] Thomas Owen and Ellen Wondra, *Introduction to Theology* (Harrisburg, PA: Morehouse Publishing,, 2002).

Since that time, man has depended on God to assist him in coming back into his original state. One form of Theology that has assisted the African-American male in his quest for Social Justice is Liberation Theology.

> "Liberation theology focuses on Jesus Christ as not only Savior but also as Liberator of the Oppressed. Emphasis is placed on those parts of the Bible where Jesus' mission is described in terms of liberation and as a bringer of justice (Matthew 26:51-52). This is interpreted as a call to arms to carry out this mission of justice—literally by some. A number of liberation theologians, though not all, also add certain Marxist concepts such as the doctrine of perpetual class struggle.
>
> The historical roots of liberation theology are to be found in the prophetic tradition of evangelists and missionaries from the earliest colonial days in Latin America—churchmen who questioned the type of presence adopted by the church and the way indigenous peoples, blacks, mestizos, and the poor rural and urban masses were treated. Liberation theology also emphasizes individual self-actualization as part of God's divine purpose for humankind. In other words, we are given life so that we may pursue it to its full potential. Therefore, obstacles or oppressions put in our path must be resisted and abolished."[105]

Liberation Theology makes it known that it was and is the will of Jesus Christ that all are liberated. Liberation is a result of knowing what you are entitled to and carrying out the mission to become that. Self-actuality plays an important role in Liberation Theology because, after one comes into knowledge of who he is, he must take action in order to become. God has allowed Jesus Christ to be the example or role model that we can follow. "Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God." (Ephesians 5:1- 2)

---

[105] "A Concise History of Liberation Theology," http://www.landreform.org/boff2.htm (Accessed 13 August 2007).

Another form of theology that advances the purpose of the African-American male is Black Theology. Black Theology is a Christian Theology of Liberation. James Cone is considered one of the leading theologians of Black Theology. In his book, *For My People*, James H. Cone looks at Theology from a black perspective. He defines "Black Theology" by introducing its origin and exploring its future. Cone also expresses its relationship with the black church. More importantly, according to Cone, he gives "a theological interpretation of the civil rights movement and other race-related issues stemming from it. By the same token, it explores the civil rights movement of the 1960's and 70's as a matrix of Black Theology."[106] In essence, the movement and the induction of this new theology worked together to formulate Black Theology.

Black Theology was birthed out of a small group of clergy who realized that it was impossible to experience God's liberating power if they were in bondage due to their race. This group of clergy believed that the black perspective of theology was known mainly from a European perspective. Thus Christian faith was not completely Christian faith because it could not be seen from the standpoint of the black struggle for liberation in the United States.

This group who began this movement did not only consist of noted seminarians and academicians, but of clergymen who loved God and were involved in the struggle. These men believed that God created all men equally and they should be able to relate to Him and He to them according to their personal experiences. Prior to and during this process, whites believed that assimilation meant liberation. These clergy saw assimilation as an opportunity for blacks to see God through the eyes of whites. They

---

[106] James Cone, *For my People* (Maryknoll, NY: Yale University Press,1984.)

believed Theology should not only be seen, but also lived through the lives of black people who called themselves Christian.

Prior to the 1950's and 60's blacks were allowed to worship God, but their knowledge of who He was contingent upon the information and knowledge made accessible by whites. For this reason, blacks worshipped while in living in bondage based upon erroneous beliefs about masters, slaves, oppression and the like. The group of clergy who began the quest for Black Theology fought to eradicate the system that promoted such oppression.

Initially, Black Theology was developed in three distinct stages. The first stage was the publication of the "Black Power Statement," and the issuance of the "Black Declaration of Independence." This stage was born out of the civil rights and black power movement. Dr. Martin Luther King Jr. played an integral role in promoting civil liberties during this stage. He and others were progressively in the fight for equal treatment for blacks. Dr. King began to relate the Christian gospel to the struggle. Contrary to how many feel now, initially, he was not well received. [107]

Other clergy began to search for liberty, especially within the church. This caused a stir among whites who refused to believe that treatment was unfair. Initially, both white churches and conservative black churches opposed the beliefs that constituted the theology reserved for blacks. Continued protest led to increased knowledge. Ironically, this stage was defined by radical black ministers who were part of white

---

[107] Ibid.

denominations. I found it interesting that the leaders of this movement were a part of white denominations and not making an effort to separate.[108]

In the second stage of the movement, seminary professors began to make significant contributions to the task of defining Black Theology. This stage saw black ministers promoted in white denominations. One would think that this was an attempt to incorporate division within the race and weaken the argument. At this stage, Black Theology became an academic discipline. Debates and additional developments resulted.[109]

Stage three was characterized by a major shift toward the unity of black churches and black denominations. Blacks were held to a greater level of accountability to the church, the community and each other. This, in my opinion, was the liberating piece to this puzzle, coming together as a people to promote ourselves.

Cone then showed how black power and its theology helped move blacks in the direction of liberation. "My main concern in both was to demonstrate that the politics of black power was the gospel of Jesus to twentieth-century America, for black power was concerned with the liberation of the black poor from oppression, and Jesus had shown just such concern for the liberation of the poor during his earthly ministry."[110] This statement solidified the thoughts of God being concerned with all and not just white America. Blacks for the first time were beginning to have a voice and an opportunity to hear that where they were was not where they had to be for the rest of their lives.

---

[108] Ibid.

[109] Ibid.

[110] Ibid.

One barrier Black Theology confronted was renewing the thinking of individuals who were assimilated into the white culture and thus the white theology. The theology should have arisen from life experience, opposed to the indoctrination of white America. Cone stated, "the identities of our theologies are determined by the human and divine dimensions of reality to which we are attempting to bear witness." In other words, our faith does not separate our God from our struggles.

He touches our very infirmities. Malcolm X expressed his sentiments this way, "don't let anybody who is oppressing us ever lay the ground rules. Don't go by their game, don't play the game by their rules. Let them know that this is a new game, and we've got some new rules."[111]

Blacks had to come into the knowledge of who God had created them to be, opposed to who whites had determined they could be. Malcolm X said the treatment blacks endured created self-hatred. Black Theology attempted to reverse these feelings of self-hatred through liberation. "Every theology is a product of its social environment and thus in part a reflection of it."[112]

Black Theology not only liberated blacks, but extended within the black community an aid in the liberation of women and outside the black community aiding in the liberation of other minorities. As the knowledge of Black Theology continued to grow, the individuals affected inherited the responsibility of advancing their knowledge. This led to the conclusion of Cone's book. He asked "where do we go from here?" He charged the black church, pastor, bishops and leaders to continue to advance the black community. The black church is the only institution built without using any white funds.

---

[111] Ibid.

It is the responsibility of church officials along with anyone who loves freedom to advance the vision of Black Theology.

Through liberation, this project seeks to assist boys in discovering their true purpose while defining and redefining who they are created to be. The result being liberated thinking that will lead to liberated decision making. It is the responsibility of the mentors along with Grace Church to present a model of behavior that is attractive yet transforming for the boys. It is believed that knowledge of who one was created by God to be will lead to actions that substantiate that knowledge of self. Thus, decisions will be based upon that knowledge of self and growth and development will result.

---

[112] Ibid.

CHAPTER FOUR

METHODOLOGY

The purpose of this section is to describe the setting and surroundings that urgently encourage the establishment and implementation of the Boys to Men male mentoring program within its context. The context for this program exists in Durham, NC. Durham is located at the eastern edge of North Carolina's Piedmont region. Statistics of the city of Durham as outlined by the Durham Chamber of Commerce identifies the demographics of Durham.[1] Its growing small town population is 223,314 in the county and 187,035 in the city. Of this number, the white population make up 50% in the county and 45.5% in the city, blacks make up 39.5% in the county, and 43.8% in the city and the Hispanic and Asian population combines for less than 10% in both the county and city. Durham is home to Research Triangle Park, North Carolina Central and Duke Universities and many City of Medicine, USA, medical and weight management centers. The city is consistently ranked in the regional and national media as one of the top places to live and do business in the United States. Recently, Durham rated first among 274 similar-sized counties nationwide on the Creativity Index, compiled by "creative class" economics researchers from Carnegie Mellon University.

In North Carolina 30% of children live in a single parent home. In 1996, approximately 20.3% of single head of households live at or below the poverty level in Durham. While it is believed that a mother can successfully rear both male and female children, the presence of a positive male brings additional clarity to the family structure and brings additional balance to the children. When this balance is not experienced

[1] The Durham Chamber of Commerce, www.durhamchamber.org. (Accessed 11 December 2007).

within the home, some individuals subconsciously look for the structure elsewhere. Unfortunately, many youth in Durham are looking to gangs to find that family structure, not knowing the requirements of getting into the gang nor the ramifications that determine getting out.

Durham has received national attention for its growing gang population. The city was recently featured in a national CNN report hosted by Al Roker as a small town with a growing gang population leading to violent activities. Area residents have been warned not to travel in certain parts of the city or on certain streets alone due to the growing activities involving these neighborhood gangs. Local attorneys and city officials created a video, "Welcome to Durham," which focuses on the issues surrounding gangs and their activities. The city of Durham has enjoyed growing popularity, but the resurgence of gangs and the problems that are associated with them has presented problems that are not publicized, problems many would love to avoid.

It seems as if the growth and development of bright and productive minds is stunted and destiny is aborted due to this newfound infatuation with gangs. In an effort to stop what seems to be a growing trend, city officials are attempting to confront the external structure of a system that is internally motivated. This method disallows them to consider the individuals who innocently fall prey to the system and the circumstances that motivate negative activities. For this reason, young men and an increasing number of young women are suctioned into a system that creates a family atmosphere. Whenever one wants to find a sincere solution to a problem, he must first find the sincere cause of the problem. Dealing with the surface and not the core only leads to temporary solutions, but the problems still exist. Beneath the attitudes, rebellion and negative actions of a

number of our youth are impressionable minds looking for guidance within a structured environment. This is where the church can take an active role in the lives of youth.

Instead of confronting an external structure, the researcher would like to infiltrate the structure and develop a structured, but radical, mentorship between members and potential members of local gangs and members of Grace Church, local officials and community role models. It is believed that mentoring is a missing element in our community. This program would create opportunities for young men to experience life beyond their neighborhood from an individual who has experienced success and is willing to help someone else achieve it. It would also create a structured environment and produce opportunities for accountability.

Objectives

This project proposes to answer the following question: What role does a positive male mentor play in equipping African-American boys to make positive decisions and avoid gang participation?

This project acknowledged the recent growth in the number or gangs and gang members. It also acknowledged the infatuation of young impressionable minds with gangs and their members. In an effort to change the mindsets of boys, individual attention is necessary. Instead of confronting an external structure, the goal of this project was to infiltrate the gang system and develop a structured, but radical, mentoring program between members and potential members of local gangs and members of Grace

Church, local officials and community role models. As a means to solutions, government agencies sought respectability wherein "government and gang members tried to deal with the individuals rather than the gang as whole. Society responded to gangs by trying to build long-term relationships with gang members and by sponsoring dances or athletic contests, such as a New York City Youth Board program that sought to reduce gang tensions."[2]

The intentions of Boys to Men male mentoring were to meet and exceed the following objectives:

Positively influence the decision-making process of boys

- Challenge boys to avoid gang involvement
- Create a support system for boys who are pressured (negatively) by older peers
- Promote positive changes in behavior
- Develop character and integrity through mentoring
- Produce positive males who will be positively productive in society
- Reduce the crime rate in Durham, NC

[2] William Triplett, "Gang Crisis: Do Police and Politicians Have a Solution?" *CQ Researcher* 14, no. 18 (May 14, 2004).

Hypothesis

This project proposed that the relationship between a boy and a positive mentor will positively influence the boy's decision-making process. It is believed that he will be empowered to make positive decisions and positive behavioral changes. The change in his behavior and decision-making process will influence him to avoid negativity (especially gangs). The boys will become catalysts for a reduction in number of gang members in the city of Durham.

This program would create opportunities for young men to experience life beyond their neighborhood from individuals who have experienced success and are willing to help someone else achieve it. It would also create a structured environment and produce opportunities for accountability.

The mentorship in the Boys to Men mentoring is unlike Big Brothers/Big Sisters, where it is possible to have a mentor and not have anything in common with the person you call brother or sister. Boys-to-Men solicited participation from individuals who can identify, if not by experience, then by passion. Once again, it is believed that the location of Grace Church positions it to promote change and experience the long-term benefits associated with planting and cultivating positive seeds.

Research Methodology

Research Design

The method of research was a qualitative approach to measuring behavior changes in the subjects. The duration of the project was for three years. The methods employed to ascertain data were through pre and post-tests and interviews. The subjects completed a pre-project questionnaire prior to participation and placement with a mentor. The purpose of the pre-project questionnaire is to evaluate the interest, behaviors and attitudes of the boys toward gangs and activities associated with gangs. Although the questions do not ask specific questions about gangs, the answers will allow the evaluator to form reasonable conclusions of the interest of the boys and their influences (see Appendix A).

Sample

The target participants (mentee's) were five (5) young African-American males between the ages of 6-12, who were part of Durham's low-income communities. All mentees were raised in single parent homes with little or no interaction with their fathers. All mentees were part of Grace Church After School Academy. Each mentee was paired with an African-American male mentor from Grace Church.

Data Collection

The initial phase of the data collection process was to select the mentors. The mentors were selected through an interview process. After identifying the mentors, they were

exposed to a pre project orientation. It was during this time that mentors were informed of the purpose of the mentorship, the project, the expectations and the responsibilities.

The next phase was to obtain parental consent. To obtain parental consent for the participation of the mentees, the mentors received authorization from the parents to serve as their mentors. Prior to placement, both the mentee and their parent or guardian completed a pre project questionnaire.

The purpose of the parental questionnaire was to evaluate the interests, behaviors and attitudes of the boys from a parental perspective. The parental answers were used for a two-fold purpose. First, the answers were used to determine the interest in gangs and gang-related activities. Secondly, the parental answers were compared to the answers of the boys to determine the validity of the boys' responses. The parental questionnaire consisted of twelve (12) questions (see Appendix B). The mentees completed the same pre project questionnaire as their parent; however, the mentees' questionnaire provided answer choices for each question (see Appendix A).

Each mentor made one physical contact and at least two telephone contacts weekly. Mentors observed and documented similarities, changes, regression, growth and development in behavior, attitudes, personality and decisions. Through documentation and observation, the mentors monitored changes, growth and development. Mentors also completed a post project questionnaire at the end of the project. The questionnaire assisted the evaluator in monitoring the mentor's observations of the boy during their interactions. This questionnaire, along with the observation notes, were compared to the pre and post questionnaire answers from the boy and the parent and then used to prove the hypothesis (see Appendix C).

Upon completion of the project, the subjects completed a post-project questionnaire. The purpose of the post-project questionnaire was to measure the progress of and possible changes in the boys. The post-project questionnaire also allowed the evaluator to see if the relationship between the boy and the mentor brought about changes in some of the interests, behaviors and attitudes. The post-project questions were compared to the pre-project questions in an effort to prove the hypothesis.

Each parent or guardian completed a post-project parental questionnaire, which consisted of the same questions as the pre-project questionnaire. The purpose was to measure the progress of and possible changes in the boy from a parental perspective. The questionnaire allowed the evaluator to see if the relationship between the boy and the mentor brought about changes in some of his interests, behaviors and attitudes. The post-project questionnaire responses were compared with the pre-project questionnaire responses in an effort to prove the hypothesis.

The researcher conducted three group sessions that focused on the behavior of the subjects. The sessions were conducted monthly and consisted of Conflict Resolution, Positive Decision Making and the Role of Spirituality in the Lives of African-American Males (See Appendix D).

The ultimate goal of this program was to help each participant avoid gang membership and the activities involved with gangs. However, the program based success partially upon the mentoring relationships, and the participant's ability to make quality decisions, especially as they adhered to the targeted goals. Post surveys and questionnaires determined the effect of the mentoring relationship.

Analysis

The mentee's pre and post questionnaire consisted of 12 questions. Each question addressed a predicting factor of possible negative attributes or potential gang involvement. The comparison of the responses yielded that 1 of the 5 boys made a noticeable change regarding two of the questions. When asked, "What family member do you most admire?" on the pretest the response was his uncle. Given the same question on the post-test, the response was his mother. The same mentee when asked on the pretest "What non-athletic career could you see yourself doing for the rest of your life?" his response was hustler, his post-test response was a business owner.

The mentees were asked "If you could wear one color three or more days a week, what color would it be, the pretest responses were: 1 preferred black, 3 blue and 1 white, post test responses presented change: 2 preferred black, 1 blue and two white. It was concluded that there was a noticeable change in the desire to not wear gang-related colors amongst the mentees.

Also, review of the pretest noted that three out of the five boys knew gang members. Assessing the pre and post questionnaires when asked, "If given the opportunity to make quick money would you?" all of the boys said yes and the response was consistent for the post response. When asked, "Have you ever helped a friend and it led to you getting in trouble?" three of the boys said yes and two said no. The results were the same for the posttest.

When reviewing the mentors post questionnaire responses and through exit interviews, it was concluded that there was noticeable change in the boys' behavior, and thought processes.

Limitations

There were a number of limitations to this study. First, would be a time constraint. If given more time, there may have been significant changes in the growth and development of the boys. Second, would be the sample size. A larger sample size would have been a better representation of the low-income communities in Durham, North Carolina. The third limitation was the lack of parental involvement with the project. The fourth limitation was project-limited finances. Due to limited funds, the mentors were not able to take the boys to places beyond Durham.

CHAPTER FIVE

FIELD EXPERIENCE

The field experience was active, informative and a challenging stage for the project. Although the project was planned and prepared to be carried out one way, new observation and information caused the researcher to adapt the project. The experience began with the selection of five mentors. The mentors were screened through an interview. The interview consisted of a meet and greet, if they were unknown to the interviewer and context specific questions. The selected mentors attended an orientation on the project. The orientation explained the project, briefly discussed gangs, gang signs, signs of individuals who are a part or a potential part of a gang and the intervention Boys-to-Men mentoring was incorporating. More specifically, the orientation presented current facts and information on the problems with gangs and gang members in the city of Durham.

The mentors were informed of the expectations of them. Each mentor would meet his mentee once a week. This physical interaction was to be professional and results driven, as opposed to being totally social. The mentor would also speak with his mentee by phone two times weekly. The phone conversations would serve as basic check-ups. The purpose behind the phone conversations would be to continuously build rapport and reinforce the knowledge gained during the physical contact. Spergel says, "The worker who is warm and friendly, who has gained the respect and admiration of

group members, may be used a role model. His behavior, attitudes, and beliefs may become their standards."[1]

The mentors kept notes on their interactions with the mentees. They were to pay close attention to any behavior that was seemingly detrimental or could in the future be detrimental to the boys' growth and development. The mentors would also document any gang type behaviors, (signs, infatuation with colors, new friends and language.)

The initial contacts would be opportunities for the mentors to get acquainted with the boys and build rapport. After the initial contacts, mentors would then focus heavily on improving decision-making skills, along with other issues that might arise. The mentee's ability to trust the mentor and a positive mentor/mentee relationship would increase the freedom in interaction. Youth are more apt to share information and communicate freely with people they know and trust. "Changes in certain patterns of behavior occur in a generalized, nonplanned way because of the worker's positive relationship with the members."[2]

Five mentees were selected from either Grace Church or the Grace Church community. The mentees were individuals who were considered possibly at risk due to environment, family structure and/or negative outside influences. Each mentee was from a single parent home and lived in close proximity to the Grace Church Community.

The mentees were given a pre-project questionnaire. The pre-project questionnaires proved that the mentees were easily influenced. The answers to the questionnaires also proved the mentees were influenced by negative sources.

---

[1] Irving A. Spergel, *The Youth Gang Problem: A Community Approach* (Peabody, MA: Addison-Wesley Co., 1966).

[2] Ibid.

Table 1. Pre-Test Questionnaire-Mentees, Part 1

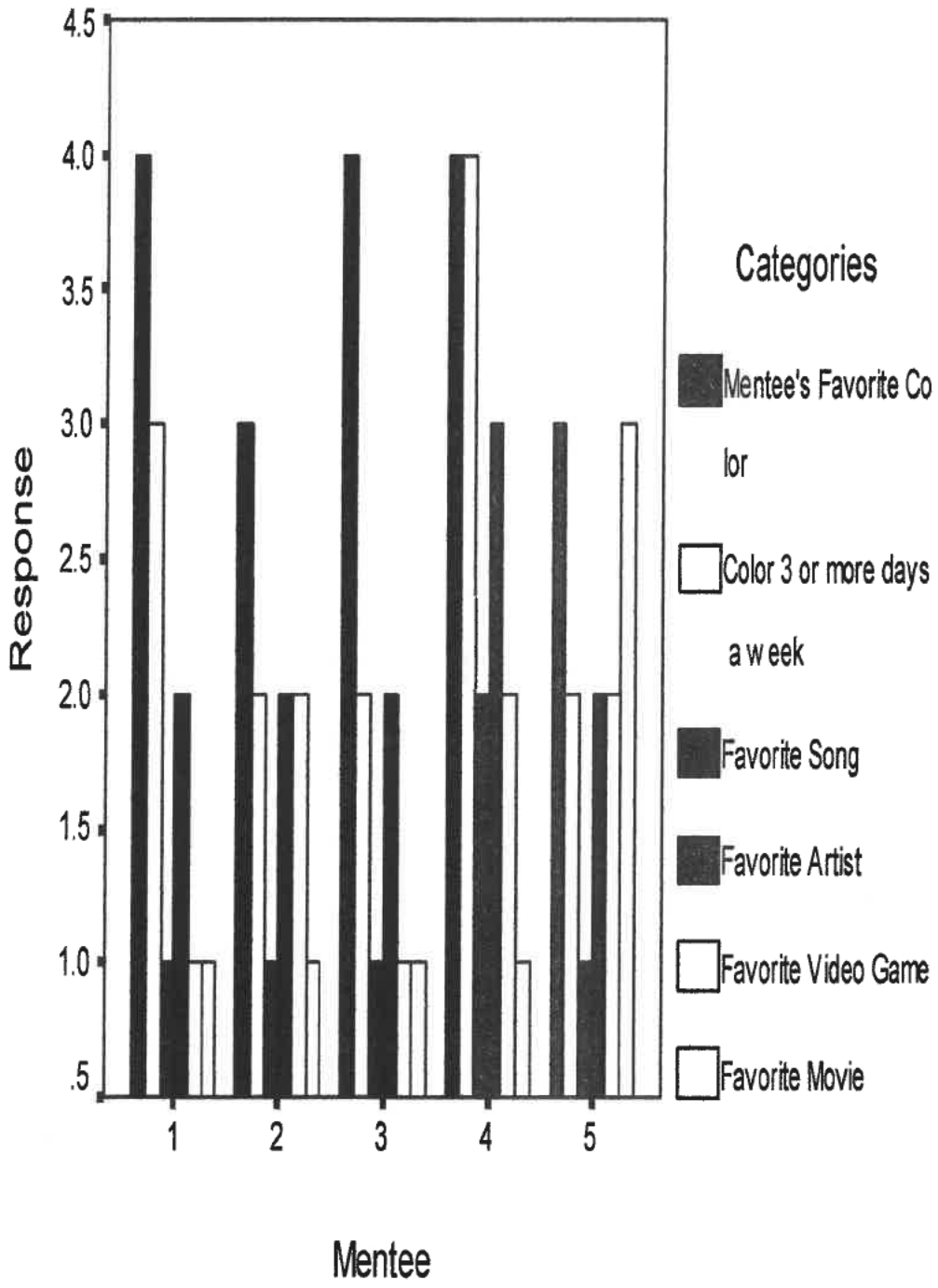
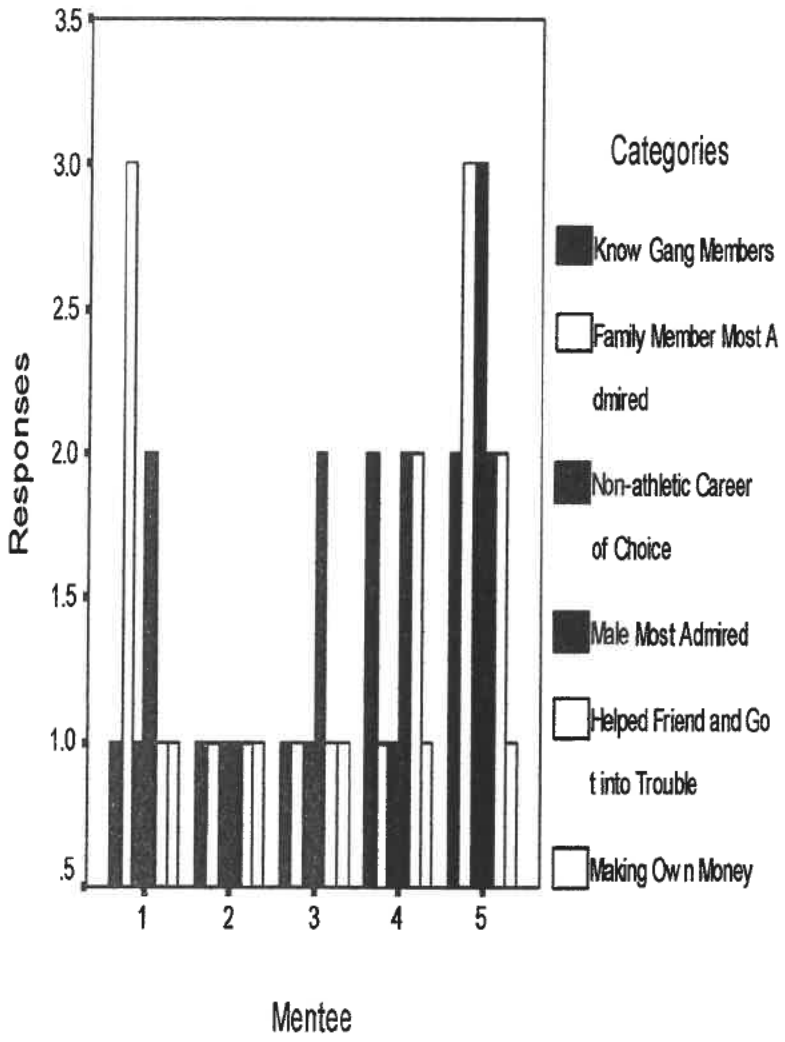


Table 2. Pre-Test Questionnaire-Mentees, Part 2



The pre-project questionnaire, in turn, proved the importance of this project. The mentees, according to their questionnaires were easily influenced and were currently influenced by negative sources. Providing positive role models to individuals who were easily influenced created the opportunity for positive influence opposed to negative influence.

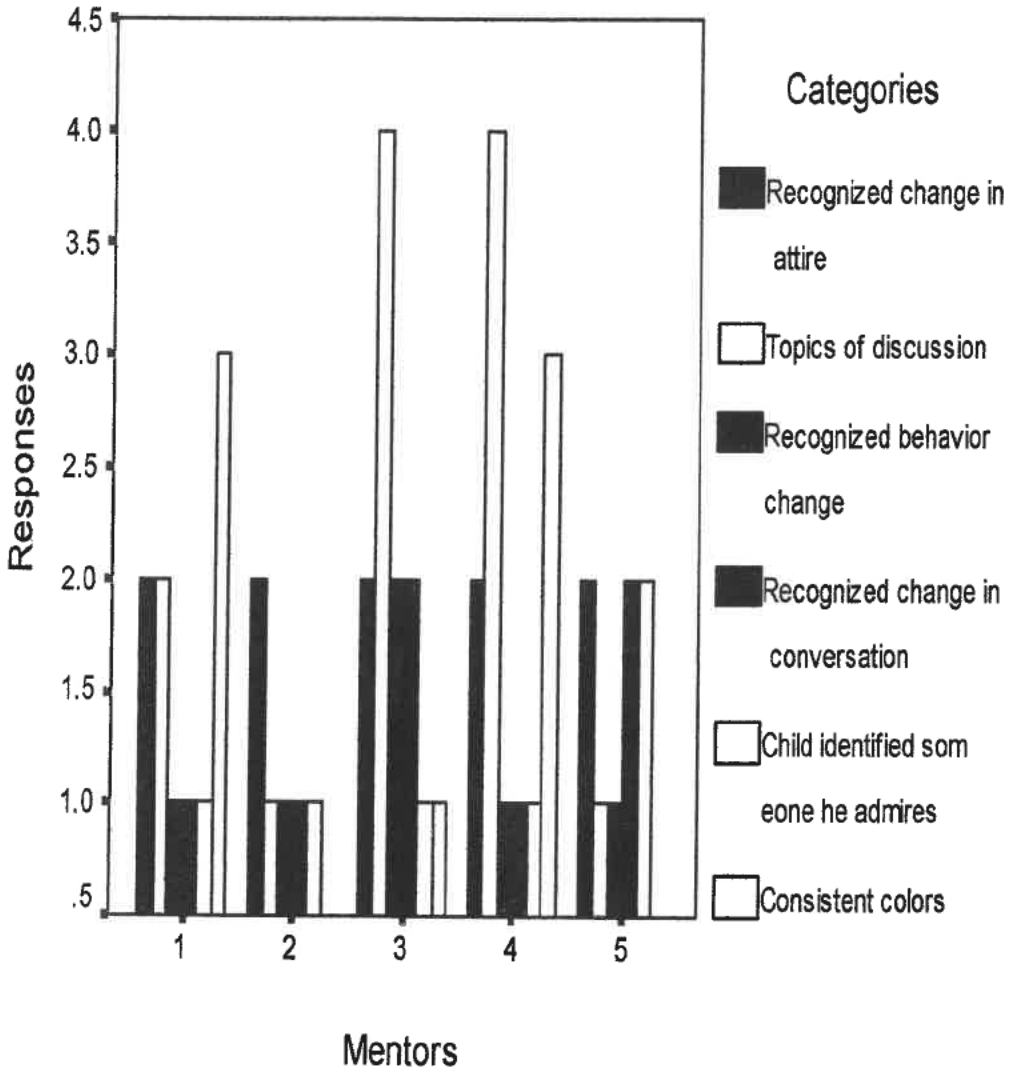
The parent or guardian of the mentees was also given a pre-project questionnaire. The questionnaires aided in the pairing process of the mentor and mentee. Although some of the answers to parent questionnaires were slightly different from some of the answers of the youth, there were similarities in most cases. The parental answers assisted the researcher in determining which boys were in a higher "at risk" category opposed to those that were in a lower "at risk" category.

Mentors and mentees were paired. Mentors interacted with mentees on a regular basis. This was personally observed during the Grace Church After-School Academy, an after school program (which each mentee was enrolled into by his mentor), church services and church visits, all on the premises of Grace Church. The frequent visits and interactions allowed the researcher to not only observe, but also actively participate in the mentoring process.

Through observation, the mentees seemingly welcomed their mentors after the preliminary interactions. The mentees were reluctant and somewhat nonchalant initially. This was displayed in the way they communicated, interacted and in their nonverbals (sighs, grunts and negative whispers). As the mentees became familiar with their mentors, they began to look for them on specified days. The mentees also developed personalized ownership as evidenced by statements such as "that's my mentor," or "he is here to see me."

Mentors then completed a questionnaire on the mentee. The mentors answers were solely based upon observation. Observation showed little to no improvement initially. As consistent interaction continued, the mentors documented progress and improvement.

Table 3. Post-Test Questionnaire-Mentors



Each mentee attended three workshops. The workshops presented were Conflict Resolution, Positive Decision Making and The Role of Spirituality in the Lives of African-American males. The workshops informed the boys and also allowed them the opportunity to express themselves about their concerns and their feelings on the topics. The researcher observed growth and development through the increase in interactions of

the mentees from the initial workshop to the final workshop. Each mentee completed a post-project questionnaire. The questions were the same as the questions presented in the pre-project questionnaire. The answers from the pre and the post questionnaires were compared.

Table 4. Post Test Questionnaires-Mentees, Part 1

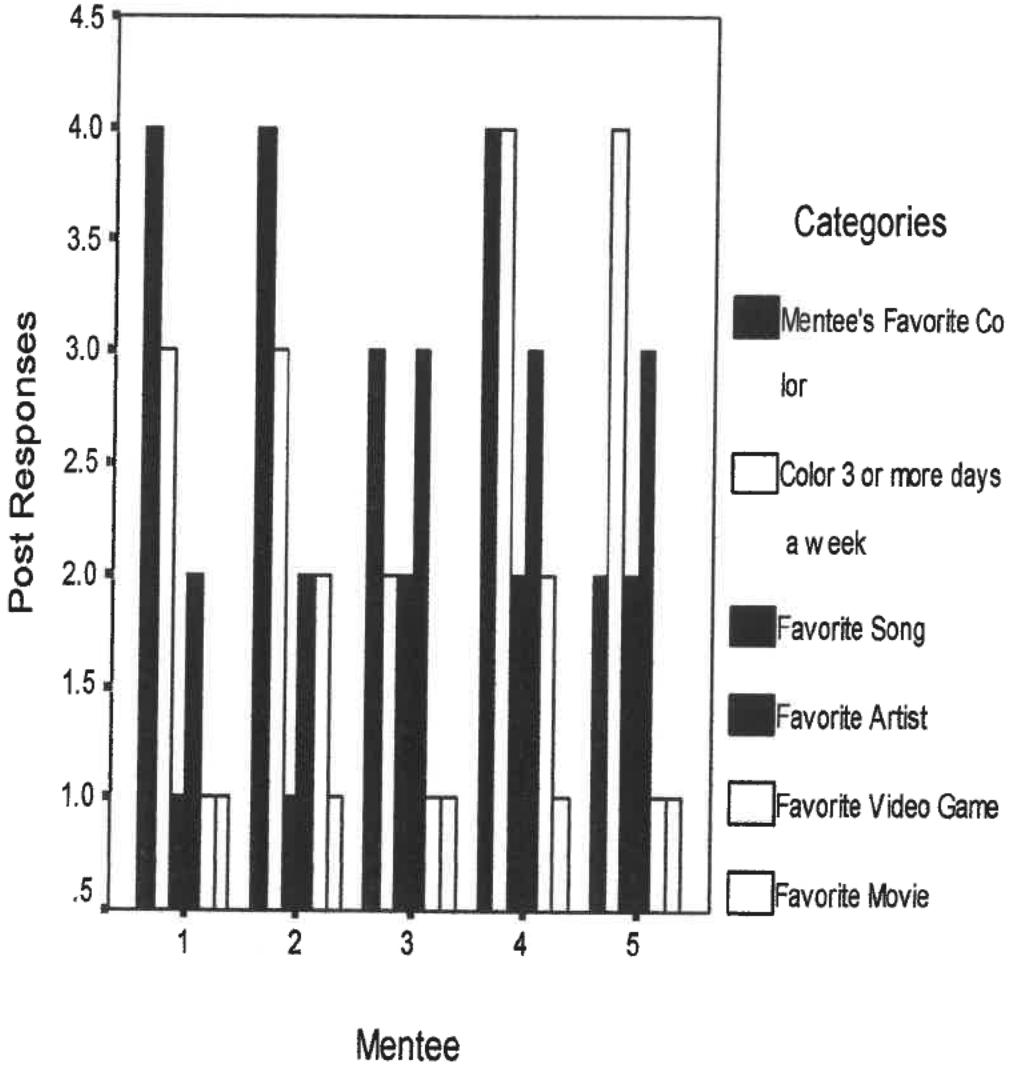
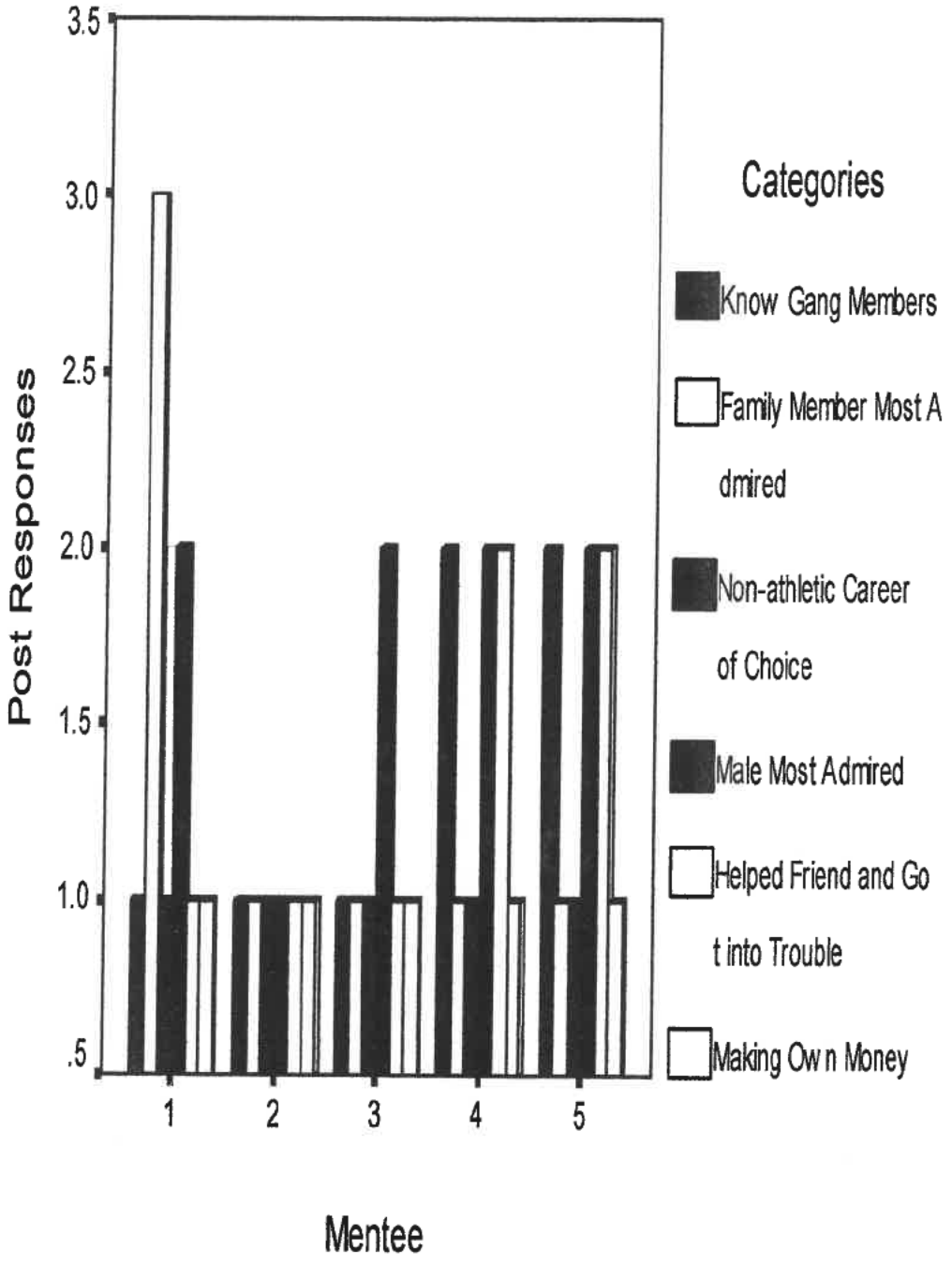


Table 5. Post Test Questionnair-Mentees, Part 2



The parents or guardians of the boys completed a post-project questionnaire. The questionnaire was compared to the pre-project questionnaire and also compared to the boy's pre and post questionnaire answers.

Answers proved that the boys were influenced by external sources prior to being paired with a mentor. Although the mother had influence, male figures had greater influence. Answers also proved that the positive role models had a significant influence upon the boys as evidenced by positive changes. The questionnaires allowed the researcher to gauge the effect of the mentor upon the boy in areas that symbolized possible gang interest.

Each mentor completed an exit interview. The interview detailed the mentors experience with the mentees. Interviews proved effective in that they articulated the personalized feelings of the mentors and the results they observed. The interviews yielded information that the questionnaire could not by verbalizing results of interactions that would not have been documented otherwise.

As a result of the participation and involvement, observable improvements and results and possibilities for growth and development in the boys, the researcher implemented a for profit business (Appendix E).

CHAPTER SIX

REFLECTION, SUMMARY, AND CONCLUSION

From conception to implementation, this project has sought an opportunity to foster mentor/mentee relationships that would lead to positive decision-making, growth and development among African-American boys as evidenced by avoidance of gang activity. This project proposed that the relationship between a boy and a positive mentor would positively influence the boy's decision-making process. In essence, the mentor/mentee relationship would create a support system for the boys who were being pressured (negatively) by older peers and adults.

Mentoring has always been an area of passion for the researcher. The adolescent years presented an extensive search for someone to model. Failed attempts, as evidenced by broken promises, seemingly increased the desire for a mentor. As time progressed, respected men were asked to be mentors. Although the intentions were sincere, consistency presented problems.

During the conception of this project, the thought of mentoring and the role it could possibly play in causing boys to avoid gang activity only seemed like a good idea. The importance of mentoring was known, but the belief that mentoring by someone outside of the immediate family structure could lead to recognizable changes, seemed distant and far-fetched.

Initially, the project seemed unclear and somewhat unattainable. The questions that arose were: How will the boys be selected? Who are the mentors and how will they

be selected? What will assure a mentoring relationship that is not completely social? Does a mentor have as much to offer as an entire gang? Will this project work?

Once planning for the project began, the goal was to select 30 boys and 30 mentors as the control group. There would not be a problem finding boys who were in need of a mentor. The problems would be finding 30 positive men who had enough time to share with someone outside of his immediate family, and keeping the contacts both structured and documented for six months.

As planning progressed, the number in the control group of boys and men decreased to five each. The number of men eventually dropped to four. This number of five boys and four men was more manageable and easier to observe. Five boys were picked from within Grace Church or the Grace Church Community. The boys shared social similarities in that they were from single parent homes headed by the mother, they each lived in neighborhoods that are known for gang activity and they had experienced behavioral problems in school. The boys ranged from ages seven to twelve.

The men who were selected were observed by the researcher during Grace Church functions and social events. They were selected based upon their professionalism, recognizable commitment level to project completion, social skills, ability to relate to boys and their relationship with God. The men were informed of the project and the need for their assistance. The men seemed excited about the opportunity to help a young boy.

The men were interviewed and attended an orientation. The interview was formal and the expectations were specific. Each man was informed that the boys were from single parent homes. Stability from a positive man was necessary. The men were also warned of the possible initial resistance.

The next steps were to speak with the mothers of each boy and then pair the boys with mentors. Speaking with the mothers was enlightening. Although each mother expressed herself differently, they expressed similar concerns. They told of the struggles of raising their sons by themselves, the fear of losing their sons and the threats of the community. With this in mind, the mothers seemed relieved and excited about the possibility of their sons having mentors. This excitement was recognizable in their verbal responses and in their non-verbal communication (frequent smiles and gestures.) The mothers were informed of the purpose of the project and how their sons and they could possibly benefit.

The next step was formulation of a pre-project questionnaire to be completed by the boys. The questionnaire was a list of questions that would inform the researcher of some influences of the boys. Creating qualitative questions were a challenge. The questions had to be age specific and documenting open-ended questions for a graph could be difficult. This posed a problem for the research. A research associate, who is a member of Grace Church, was consulted. The questions were finalized and the mentees completed a questionnaire.

The questionnaire proved that the boys were influenced by what is considered negative stereotypes. The boys were interested in colors that are associated with gangs. They also played games and listened to music and artists and watched movies that exhibited violence. The boys were influenced by individuals outside their father or uncles. The pre-project questionnaire confirmed the researcher's thoughts on influences of the boys, which could possibly lead to repetition in their actions.

The boys and the mentors were paired. Each boy readily accepted a mentor, but was somewhat apprehensive at first. Overall, the boys were quiet in their initial contacts. They answered questions, but did not contribute to the conversation and did not volunteer any information. Once the mentors and mentees developed rapport and began to spend time together, the communication increased. Breaking through the initial barrier posed challenges for the mentors.

One of the responsibilities of the mentors, aside from mentoring the boys, was to interact with the family, keeping them informed of the process and progress. Mentors facilitated the parental pre and post-project test. A parent or guardian of the boys was to complete and return the test to the mentors. The mentors would return the test to the researcher. The interaction between the mentors and the parents presented a small problem. Mentors believed the mothers of the mentees were excited about having mentors for their sons, but their participation was minimal. For this reason, some things that were important to the mentor, as it relates to the boy's growth and development, were not as important to the parent (as gauged by actions.)

Some of the concerns of the mentors with the parents, were parents allowing, promoting and participating in negative activities. Mentors stated that some parents used marijuana and alcohol. The smell of the drug in the home and on the body or breath of parents and others within the house evidenced this. According to mentors, this type of action took place on a regular basis. The problem as posed by the parents was the paradox in messages sent to the boy.

The mentors stated that some houses continuously had extended family and friends over. The boy was then exposed to loud noise, profanity, late nights and short

time relationships resulting in different "daddies" throughout the year. Subsequently, parents did not reinforce things like the importance of homework, getting a good night sleep and wisely selecting friends.

The biggest problem for the mentors was parents who saw them as good mentors who would make good fathers and even better husbands. Mentors told of advances that were extended by the parents (mothers.) Some parents cooked, and invited the mentors into the home while wearing inappropriate attire. Some parents made verbal advances and some parents made physical advances. Mentors were called at inappropriate times and some calls were not in reference to the child, but were personal calls from the parents.

This behavior presented a major problem. Mentors were put in various positions that could possibly push them away from the home environment, thus pushing them away from the person they were helping, the boy. This behavior of parents making advances toward mentors could cause the boy to see the mentor as a potential "daddy," or see the mentor as the man who will treat his mother like his daddy treated her. Either situation is problematic. Mentors recounted times when they were persuaded to come to the home by the boys because of a need or an issue, but the predetermined reason for coming was to so the parent could see the mentor. Mentors also told how boys could develop an unhealthy attachment, resulting in the boys calling them daddy and the mother thinking it was cute.

In retrospect, written guidelines that were a part of parental expectations could have helped the project. Mentors should not have to deal with inappropriate behavior

from parents and should be able to work without threat of inappropriate behavior. The value of the mentor should be known and respect should be extended on that level.

As it relates to the mentors and the boys, the mentoring relationships were positive and productive. The mentees seemingly looked up to the mentors. Mentors expressed an increase in communication and an increase in trust. The boys opened up. The boys also became possessive of the mentor and things owned by the mentor. It was documented that boys made statements like "my mentor, my car, he is coming to get me." The mentors made impressions upon the boys. For this reason, it was believed that the mentors influenced some areas of behavior changes in the mentees.

The mentors stated that there were recognizable changes in the attire. The boys continuously dressed age appropriately, but pulled their pants up and utilized their belts, at least in the presence of the mentor, and removed hats in buildings. The colors the boys wore remained the same for the most part. Mentors stated exposing the boys to different things was resisted at first, but the boys eventually enjoyed participating once that thing was given a chance. In the process of time, participation in things outside the norm was welcomed instead of being resisted.

Through personalized observation and information per the mentors, the mentees placed very little attention on gangs. Although some mentees jokingly displayed a gang sign or mentioned a set that they represented, the minimized attention proposed a true minimized interest in gangs, when alternative influences were available. This confirmed the thinking of boys looking for family and validation, especially by a trusted male figure. The mentors became family and the mentors validated the boys.

Although the relationships of the mentors and mentees were only designed to last throughout the duration of the project, these relationships will probably be extended. Not only did the boys meet friends and big brothers, they developed relationships with positive males they could model their lives after. The experiences that were observed seemed invaluable, and the lessons cherished. The boys displayed recognizable changes.

As the project unfolded, it revealed elements of passion as it relates to mentoring in the life of the researcher. The need for mentors became more obvious and the purpose behind mentoring became more defined. As often stated, "it is impossible to become a man the correct way based upon incorrect information." There is a need for positive men in the lives of every boy. In the case of single parent homes where the mother is the parent and there are no uncles or trusted brothers in the church or neighborhood, mentors are necessary.

Throughout the project, lessons were learned on what could be done differently or better. There were several changes that could have possibly enhanced the project. The first change is the age of the mentors. The age of the mentor played an important role in the mentor's level of maturity. The mentor's level of maturity influenced the level of possible wisdom the boy could inquire. Younger men seem to be socially oriented as it relates to contact, wherein older men seem more geared towards teaching or articulating life lessons. Younger men seem more sporadic and older mentors seem to plan in advance. The age of the mentor is vital in dealing with boys.

The second change that would enhance the project is the parental role. Parents should be required to play an active role. This role includes reinforcing what mentors have focused on. Additionally, parents should adhere to principles that would help the

boy such as avoiding drugs, avoiding bad company, good work ethic, study times and appropriate communication. Parental boundaries and levels of respect should be maintained at all times. When parents work under these expectations, the parent and the mentor become a team and can work together.

A result of the outcome of this project was the initiation of a "for profit business" (Appendix D). The business is currently known as Boys to Men Mentoring, but the name will be changed due to use of the same name by another company in the state of North Carolina. This project proposes to study and investigate potential gang activity among African-American boys and create a model that will determine the role positive male mentoring plays in equipping them to avoid gang participation. This mentoring program will commence from the premise that a boy cannot become a man the correct way based upon incorrect information, and that the men that he is surrounded by will play a major role in the decisions he make. The program will attempt to teach principles that will cause the boys to avoid gangs and become productive citizens. Some of the focal points will consist of positive growth and change through mental, physical, spiritual, emotional, relationship and leadership development. The mission of Boys to Men is Producing Productive Citizens through Personalized Prevention, Preparation & Practice. This will be accomplished through One-on-One Mentoring, Individual Therapy, Person Centered Support, Group Didactics, Family Therapy, Family Support, Educational Enhancement, and Life Skills.

In conclusion, it is believed that Durham, NC and surrounding areas will experience change based upon the results of this project. The changes will consist of, but are not limited to, boys being positively influence by men to make quality decisions,

especially the decision to avoid gangs, change behavior, develop character and integrity and be a catalyst for a reduction in their city's crime rate. Consequently, Durham and surrounding areas will Produce Productive Citizens (Men) through Personalized Prevention, Preparation & Practice and the boys will become men and in turn will mentor the next generation of boys. For this reason, this project is known as Boys To Men.

APPENDIX A

YOUTH QUESTIONNAIRE

Mentee

1. Of these four colors, which do you prefer?
   Red Blue Black White

2. If you could wear one color three or more days a week, what color would it be?
   Red Blue Black White

3. What's your favorite genre/music type?
   Rap R & B Gospel

4. Who is your favorite artist?
   Tupac Snoop Kirk Franklin

5. What are your favorite video games? If you could purchase a video game with your own money, what would it be?
   Madden Grand Theft Auto Mario Cart

6. What is your favorite movie?
   Get Rich or Die Trying Pursuit of Happiness Happy Feet

7. Do you know any gang members?
   Yes No

8. What family member do you most admire? Why?
   Mother Father Uncle Aunt

9. What non-athletic career could you see yourself doing for the rest of your life?
   Business Owner Educator Hustler

10. What male do you most admire? What male (that you personally know) do you most admire?
    Father Brother Friend Uncle Other (what relation) _____

11. Have you ever helped a friend and it led to you getting into trouble?

12. If given the opportunity to make quick money, would you?

APPENDIX B

PARENTAL QUESTIONNAIRE

Parent

1. Is there a color that your child is drawn to? What color is it?
2. What is your child's favorite song?
3. What new fads does your child wear?
4. Who is your child's favorite artist?
5. If your child had their own money, what video games would they buy?
6. What are some of the movies your child has seen?
7. Are there any teenagers or older males that your child idolize or admire?
8. Has your child displayed any behaviors that are out of character?
9. What family member does your child admire most?
10. What family member shows great admiration towards your child?
11. Does your child have any excessive monetary needs? Does he have any plans that will allow him to make money?
12. Has your child had any behavior problems that led to suspension or parental contact? What were the problems?

APPENDIX C

MENTOR QUESTIONNAIRE

Mentors

1. Has your mentee worn any colors that have been consistent with
   Red Blue Black White?

2. What are some of the common topics of discussion for your mentee?
   School Home Problems Trouble

3. What type of music does your mentee listen to if given the choice?
   Rap R & B Gospel

4. What type of movie does your mentee prefer?
   Get Rich or Die Trying Pursuit of Happiness Happy Feet

5. Have you recognized any changes in your mentees attire?
   Yes No

6. Have you recognized any changes in behavior/demeanor?
   Yes No

7. Have you noticed a change in conversation?
   Yes No

8. Has the child identified someone that he admires?
   Yes No

APPENDIX D

BOYS TO MEN BUSINESS PROPOSAL

Kedrick T. Lowery

5610 Carey Place
Durham, NC 27712

919.765.9805
ktlowery@nc.rr.com

Boys to Men Mentoring©

A Business Proposal

Submitted To Durham Center

By
Kedrick T. Lowery

April 9, 2007

BIBLIOGRAPHY

"African American History." Available from www.encarta.msn.com/encyclopedia_761595158/African_American_History.htm Accessed on 20 September 2006.

"A Concise History of Liberation Theology." Available from http://www.landreform.org/boff2.htm. Accessed 13 August 2007.

Alexander, Claude and Ivan Hicks. Course Syllabus. United Theological Seminary, 2005.

Alladi Venkatesh. *The Social Outcomes of Street Gang Involvement*. Chicago, IL: JCPR Working Paper.

Allender, David. "Gangs in Middle America." *FBI Law Enforcement Bulletin*, 70, no. 12. (Dec. 2001).

Barker, R. L. *The Social Work Dictionary*, 5th ed. Washington, DC: NASW Press. 2003.

Braden, Warren R. *Homies: Peer Mentoring Among African American Males*. Dekalb, IL: Leps Publishing, 1998.

Brady, B. V. *The Moral Bond of Commnity: Justice and Discourse in Christian Morality*. Washington, DC: George University Press. 1998.

Capeheart, Loretta and Dragon Milovanovic.. *Social Justice: Theories, Issues, and Movements*. New Brunswick, NJ and London. Rutgers University Press. 2007.

Clark, Charles. "Worsening violence prompts crackdowns and community mobilization." *The CQ Researcher* 1 (October 11, 1991).

Cone, James. *A Black Theology of Liberation*. Maryknoll, New York: Orbis Book, 1990.

Cone, James. *For My People*. Maryknoll, NY: Yale UP, 1984.

Craig, Wendy, Frank Vitaro, Claude Gagnon, Claude and Richard E. Tremblay. *The Road to Gang Membership: Characteristics of Male Gang and Nongang Members from Ages 10 to 14*. Ontario: Queen's University, 2002.

"Criminal Streets Gangs." Available from www.usdoj.gov/usao/eousa/foia_reading_room/usam/title9/crm00114.htm. Accessed on 20 September 2007.

Crosby, Faye, Robin Ely, Robin and Audrey Murrell.. *Mentoring Dilemmas Developmental Relationships within Multicultural Organizations*. Mahwah, NJ: Lawrence Erlbaum Associates, Mahwah, NJ 1999.

Davis, Sampson, George Jenkins, Rameck Hunt, Rameck and Sharon M. Draper. *We Beat the Street: How a Friendship Pact Led to Success*. New York: Dutton Children Book, 2005.

Dennis, Gregory. "Mentoring." ERIC Program, Office of Research 2000:1, no.5.

Dubois, WEB. Editor. *The Negro Church*. Atlanta University Press. Atlanta, GA. 1903.

"Durham Chamber of Commerce." Available from www.durhamchamberofcommerce.com. Accessed on 15 March 2006.

Dupéré, Véronique, Éric Lacourse, Frank J. Williams, Richard Vitaro and Richard Tremblay. "Affiliation to Youth Gangs During Adolescence: The Interaction Between Childhood Psychopathic Tendencies and Neighborhood Disadvantage." *Journal of Abnormal Child Psychology* 35, no.6. (Dec2007):1035-1045.

Ewers, James. "Wake Up Everybody To Save Black Boys." *Diverse: Issues in Higher Education* 23, no. 26. (February 8, 2007):45-45.

Fass, Paula. "Youth Gangs." *Encyclopedia of Children and Childhood in History and Society*. Vol. 3 New York: Macmillan Reference USA, 2004: 916-917.

Franzese, Robert J., Herbert C. Covey, and Scott W. Menard. *Youth Gangs*. Springfield, IL: Charlese C. Thomas Publishers,2006.

"Gangs in North Carolina: A Comparative Analysis between 1999 and 2004. Available from www.durhampolice.com/pdf/gangs_in_nc.pdf. Accessed on 10 October 2006.

Goldstein, Arnold, and Ronald C. Huff. *The GANG Intervention Handbook*. Champaign, IL: Research Press, 1993.

Goldstein, Arnold P. *Delinquent Gangs a Psychological Perspective*. Champaign, IL: Research Press, 1991.

Hall, Horace R. *Mentoring Young Men of Color: Meeting the Needs of African American and Latino Students*. Lanham, MD: Rowman and Littlefield Education, 2006.

Hicks, Ivan Douglas. Interview by author, 26 September 2007. Charlotte, NC.

Howard, Matthew, and Jenso Jeffrey. *Youth, Violence Current Research and Recent Practice Innovations*. Washington, DC: NASW Press, 1999.

Howell, J. C. "*Youth Gangs: Programs and Strategies.*" OJJDP Summary (2000). 4 Mar. 2007.

Klein, Malcolm. *Juvenile Gangs in Context Theory, Research and Action*. Englewood Cliffs, NJ: Prentice Hall,1967.

Lewis, C. Eric and Lawrence H.Mamiya. *The Black Church in the African American Experience*. Durham, NC: Duke University Press, 1990.

Long, David E. *A Call to Manhood in a Fatherless Generation*. Layfayette, LA: Huntinghouse Publishers, 1994.

Lowery, Kedrick T. *Grace Church Bylaws*. Durham, NC. 2004.

Mallory, Stephen L. *Understanding Organized Crime*. Oxford, MI: Jones and Bartlett Publishers, 2007.

McGee, J. Vernon. *History of Israel Joshua and Judges*. Nashville, TN: Thomas Nelson Publishers, 1991.

Miller, Olsen J. "E. Gangs in Durham." *The Durham Herald Sun*, August 12, 2001.

"More Black Men in Prison Than College." Available from http://stopthedrugwar.org/chronicle-old/252/jpistudy.shtml. Accessed on 8 August 2006.

Phillips, John. *Exploring the Scriptures; An Overview of the Bible from Genesis to Revelation*. Grand Rapids, MI: Kregel Publications, 2001.

Preston, Mark. "Taking Aim at Gangs." *American City & County* 120, no. 8. (July 2005): 40.

Quigley, Carroll. *The Evolution of Civilization: An Introduction of Historical Analysis*, 2d.. Indianapolis, IN: Liberty Fund, 1979.

Rawls, John. *The Theory of Justice*. London: Oxford Press,1971.

"Rights of Passage Program Empowers Young Black Males." Available from www.exodusnews.com/Books/Review040.htm. Accessed on 8 August 2007

Seale, Bobby. *Seize the Time; The Story of the Black Panther Party and Huey P. Newton. Black*. Baltimore, MD: Classic Press, 1991.

Spergel, Irving. *Street Gang Work: Theory and Practice*. Peabody, MA: Addison-Wesley Company, 1965.

Spergel, Irving. *The Youth Gang Problem*. Peabody, MA: Addison-Wesley Company. 1966.

"The Importance of Fathers in the Home." Available from www.fathers.com/help/importance.html. Accessed 27 August 2007.

"Theology Defined." Available from http://www.lcchristianword.com/theology.index.html. Accessed on 10 October 2007.

"The Willie Lynch Letter." Available from www.africanamericanimages.com/Willie%20Lynch.htm. Accessed on 8 August 2006.

Thomas, Owen, and Ellen Wondra. *Introduction to Theology*. Harrisburg, PA: Morehouse, 2002.

Thrasher, Fredrick. *The Gang: a Study of 1,313 Gangs in Chicago*. Chicago: University of Chicago, 1927.

Tiffany, Fredrick C., and Sharon H. Ringe. *Biblical Interpretation: a Roadmap*. Nashville, TN: Abingdon Publications, 1966.

Triplett, William. "Gang Crisis: Do Police and Politicians Have a Solution?" *The CQ Researcher* 14, no. 18 (May 14, 2004).

"What was the Black Panther Party." Available from www.blackpanther.org/legacynew.htm. Accessed on 24 August 2006.

Wilmore, Gayraud S. *Black Religion and Black Radicalism*. Maryknoll, NY: Orbis Books, 1998.

Zey, Michael G. *The Mentor Connection*. Homewood, IL: Dow Jones-Irwin, 1984.